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"THE VICTORIOUS LIFE"

It appears to have been early observed that the mills of the gods grind very slowly: and hasty spirits have been only partially reconciled to that fact by the farther observation that they do their work exceedingly well. Men are unable to understand why time should be consumed in divine works. Why should the almighty Maker of the heaven and earth take millions of years to create the world? Why should He bring the human race into being by a method which leaves it ever incomplete? Above all, in His recreation of a lost race, why should He proceed by process? Men are unwilling that either the world or they themselves should be saved by God's secular methods. They demand immediate, tangible results. They ask, Where is the promise of His coming? They ask to be themselves made glorified saints in the twinkling of an eye. God's ways are not their ways, and it is a great trial to them that God will not walk in their ways. They love the storm and the earthquake and the fire. They cannot see the divine in "a sound of gentle stillness," and adjust themselves with difficulty to the lengthening perspective of God's gracious working. For the world they look every day for the cataclysm in which alone they can recognize God's salvation; and when it ever delays its coming they push it reluctantly forward but a little bit at a time. For themselves they cut the knot and boldly declare complete salvation to be within their reach at their option, or already grasped and enjoyed. It is true, observation scarcely justifies the assertion. But this difficulty is easily removed by adjusting the nature of complete salvation to fit their present attainments. These impatient souls tolerate more readily the idea of an imperfect perfection than the admission of lagging perfecting.

They must at all costs have all that is coming to them at once.

It was John Wesley who infected the modern Protestant world with this notion of "entire instantaneous sanctification." In saying this we are not bringing a railing accusation against him. There was no element of his teaching which afforded him himself greater satisfaction. There is no element of it which is more lauded by his followers, or upon their own possession of which they more felicitate themselves. "The current orthodoxy," they say, "had put limitations on the salvation of Christ." It had limited it "in the degree of its attainment as well as in the persons by whom it is attained." It was the achievement of Wesley to lift these limitations and to make it clear not only that "the salvation of Christ is attainable by all but that it is completely attainable by all."¹ "Knowing exactly what I say, and taking the full responsibility for it, I repeat," John McClintock solemnly asseverates,² in describing the result in the church which Wesley founded, "we are the only church in history, from the apostles' time until now, that has put forward as its very elemental thought—the holiness of the human soul, heart, mind and will." Nothing less than a new epoch in the history of the Church has thus, in the view of Wesley's followers, been introduced. "Historically," writes Olin A. Curtis,³ "Wesley had almost the same epochal relation to the doctrinal emphasis upon holiness that Luther had to the doctrinal emphasis upon justification by faith, or that Athanasius had to the doctrinal emphasis upon the Deity of our Lord." We are merely recognizing, therefore, what is eagerly proclaimed by his followers, when we attribute to Wesley's impulse the wide prevalence in our modern Protestantism of what has come to be known

¹ G. G. Findlay, Hastings' *E.R.E.* VIII. 1916: Art., "Methodism, Doctrine of."

² In an address delivered at the Methodist Centenary Celebration in New York, January 25, 1866, reported in *The Methodist* of Feb. 3rd, 1866 and cited by O. A. Curtis, *The Christian Faith*, 1905, p. 372.

³ *The Christian Faith*, 1905, p. 373.

as "holiness teaching." The fact is, however, in any event too plain to be overlooked. As wave after wave of the "holiness movement" has broken over us during the past century, each has brought, no doubt, something distinctive of itself. But a common fundamental character has informed them all, and this common fundamental character has been communicated to them by the Wesleyan doctrine. The essential elements of that doctrine repeat themselves in all these movements, and form their characteristic features. In all of them alike justification and sanctification are divided from one another as two separate gifts of God. In all of them alike sanctification is represented as obtained, just like justification, by an act of simple faith, but not by the same act of faith by which justification is obtained, but by a new and separate act of faith, exercised for this specific purpose. In all of them alike the sanctification which comes on this act of faith, comes immediately on believing, and all at once, and in all of them alike this sanctification, thus received, is complete sanctification. In all of them alike, however, it is added, that this complete sanctification does not bring freedom from all sin; but only, say, freedom from sinning; or only freedom from conscious sinning; or from the commission of "known sins." And in all of them alike this sanctification is not a stable condition into which we enter once for all by faith, but a momentary attainment, which must be maintained moment by moment, and which may readily be lost and often is lost, but may also be repeatedly instantaneously recovered.

The latest of these waves speaks of itself by predilection as "the Victory in Christ" movement, or "the Victorious Life movement."⁴ Mr. Charles Gallaudet Trumbull, the

⁴ We may conjecture—it is only conjecture—that the name is derived from 1 John v. 4. Mr. Trumbull, at the beginning of the tract *Real and Counterfeit Victory*, says, "Victory is a great word in the New Testament." It occurs just six times and in only four passages (Matt. xii. 20, 1 Cor. xv. 54, 55, 57; 1 John v. 4, Rev. xv. 2); and only in 1 John v. 4 *cf.* Rev. xv. 2 in this special sense. It occurs only three times in the Old Testament, all in the literal sense (2 Sam. xix. 2, xxiii. 10, 12.)

accomplished editor of *The Sunday School Times*, has come forward as its chief promoter. We gather⁵ that his conversion to the notions which he is now so eagerly propagating took place in the summer of 1910. It was preceded by deep impressions received from certain sermons preached, unless we mistake his allusions, by President A. H. Strong and Mr. Richard Roberts.⁶ The doctrine which he preaches was not derived, however, from these sermons. Its affinities, as is elsewhere correctly intimated,⁷ are rather with the Keswick teaching; and behind that, of course, there lies the teaching of Mr. and Mrs. R. Pearsall Smith,⁸ while back of all looms the general Wesleyan background. The chief instruments which he employs in the very active propaganda which he is prosecuting for this doctrine are his journal, *The Sunday School Times*, and the mid-summer Conferences which have been held for the past few years at Princeton. Both the one and the other have come to exist largely for its propagation. *The Sunday School Times* is now advertised as "a weekly journal of Bible Study and the Christian Life for adults, in which the truth of the Victorious Life is constantly presented and its problems are fully discussed"; as "an every week interdenominational paper for adults which seeks to share with its world-wide family of readers the riches of salvation and victory which are ours in Christ not only hereafter but here." This means no less than that the propagation of Mr. Trumbull's views on "the Victorious Life" has been deliberately made one of the definite objects of the publication of this journal. It is for this distinct purpose that "the Princeton Confer-

⁵ See especially his tract, entitled, *The Life that Wins*.

⁶ The matter is certain with reference to Mr. Richard Roberts' sermon, and the sermon,—*The Life that is Christ*, on Phil. i. 21—is published by The Sunday School Times Company in tract form. That Dr. Strong was the preacher of the other sermon mentioned rests merely on a conjecture of our own.

⁷ *Victory in Christ*, pp. 6, 10, 239.

⁸ *Victory in Christ*, p. 94. Hannah Whitall Smith's *The Christian's Secret of a Happy Life* is characterized as "one of the most remarkable settings forth of the victorious life you can find anywhere."

ence" also is carried on. This purpose is written into the articles of agreement by which that Conference is constituted, and it is constantly proclaimed with great explicitness. The aim of the Conference, we are told, is "to lead men and women into a life of closer union with God, victory over sin, and fruit-bearing, through the presentation of the Bible Teaching concerning the life that is Christ."⁹ Or, as it is expressed elsewhere, "to lead Christians into a life of victory through moment by moment faith in Christ." Or, more crisply, "Victory in Christ is what Princeton Conference stands for."¹⁰ Standing for that, it is to be looked on, we are further told, as "a Rescue Mission for Christians," a rescue mission which, it is sharply intimated, is much needed.¹¹

Mr. Trumbull's teachings are most accessible in a series of tracts, the most of which seem to have been reprinted from the columns of *The Sunday School Times*, and may be had from the Sunday School Times Company;¹² and in a series of addresses, into which the substance of these tracts has been incorporated, printed in the volume which bears the title, *Victory in Christ: a Report of Princeton Conference 1916*.¹³ "These addresses," we are told in the advertisement of the book put out by the Sunday School Times Company, "comprise the fullest connected statement of the teachings of the Victorious Life that Mr. Trumbull has ever given in conference work or has published." In

⁹ *Victory in Christ*, pp. 1, 5.

¹⁰ *Victory in Christ*, p. 108.

¹¹ *Victory in Christ*, p. 109.

¹² These tracts include *The Life that Wins, Is Victory Earned or a Gift?*, *What is Your Kind of Christianity?*, *Real and Counterfeit Victory*. We associate with them, *May Christians lose Sinful Desires?*, *The Secret of the Victorious Life*, although these are not explicitly assigned to Mr. Trumbull's own pen.

¹³ Published in 1916 by "The Board of Managers of Princeton Conference," and to be had from "the Secretary of Princeton Conference, 1031 Walnut Street, Philadelphia." Mr. Trumbull's own addresses bear the titles of *Are Ye Ignorant?*, *Real and Counterfeit Victory*, *What is Surrender?*, *The Faith for Victory*, *The Victory as a Gift*, *The Victory Tested*, *Questions and Answers on Victory*.

this statement, it will be observed, Mr. Trumbull is spoken of as the recognized leader of a movement and readers are supposed to be eager to obtain the fullest statement of his teachings. The addresses do not, however, supersede the tracts. Some of the tracts at least have been revised and reissued since the publication of the book. And not only do the tracts contain many details of Mr. Trumbull's experience in which the movement originated that have not been transferred to the volume; but the same subjects are sometimes treated in the two in a somewhat different manner and from a slightly different angle of vision—and, in the tracts, with more freshness and vigor. It is naturally to these teachings of Mr. Trumbull's own that we go (as we are expected to go) first, for information as to the teachings of the Victorious Life movement. Mr. Trumbull has, however, helpers in his task of propagating his doctrines, to whom also we should do well to attend. Mr. Robert C. McQuilkin, who was for some years associate editor of *The Sunday School Times*, for instance, has ably seconded his chief in the columns of that journal. And then there are the speakers whom Mr. Trumbull has gathered around him at the Princeton Conference, and whose addresses are included in the volume called *Victory in Christ*. If these may justly be thought of, so far as they prove to be like-minded with him, as secondary authorities for the ideas he wishes to inculcate, no doubt the books and leaflets which he expressly recommends as "literature on the Victorious Life"—"the best and clearest books on the truth of the life that is Christ, which is presented at Princeton Conference"¹⁴

¹⁴ *Victory in Christ*, pp. 100, 116, and fly-leaf at the back. The books which are thus recommended to us are: *The Christian's Secret of a Happy Life*, by Hannah Whitall Smith (which, p. 94, Mr. Trumbull describes as "one of the most remarkable settings forth of the victorious life you can find anywhere"); James H. McConkey's *The Threefold Secret of the Holy Spirit*; W. H. Griffith Thomas's *Grace and Power*; A. B. Simpson's *The Christ Life*; Frances Ridley Havergal's *Kept for the Master's Use*. The tracts recommended include those mentioned above, and certain others, put up in a packet to be had from Mr. O. R. Heinze, Director of the Christian Life Literature Fund, 600 Perry Building, Philadelphia.

—may be appealed to in the third rank for illustrations of his teaching. On this general basis we purpose to found an attempt to make as clear as possible precisely what these teachings are and what their affinities are in the history of Christian thought. There is a sense in which this is a work of supererogation, just as it would be superfluous to subject each wave of the sea that washes at our feet to a particular chemical analysis to show that it is water and that the water which it is, is bitter. But on the whole it seems as if good purposes would be served by looking at Mr. Trumbull's teachings for the moment very much as if they were an isolated phenomenon and permitting them to speak for themselves.

Mr. Trumbull is accustomed to begin the expositions of his teaching by carefully explaining that justification and sanctification are two separate gifts of God, to be separately obtained, and by separate acts of faith.¹⁵ He thus bases his entire system on Wesley's primary error, the fundamental error by which the whole of Wesley's doctrine of sanctification is vitiated. But he expresses this in any case fatally erroneous representation with a crudity, and presses it to consequences, of which Wesley was incapable. "Jesus, you know," says he,¹⁶ "makes two offers to everyone. He offers to set us free from the *penalty* of our sin. And He offers to set us free from the *power* of our sin. Both of these offers are made on exactly the same terms: we can accept them only by letting Him do it all." "Every Christian," he proceeds, "has accepted the first offer. Many

¹⁵ If sanctification, like justification, is directly "by faith," it is very odd that the Scriptures never connect it directly with faith, as Prof. Thomas Smith tellingly points out in *The British and Foreign Evangelical Review*, April, 1876, p. 253. J. V. Bartlet, Hastings' *D.B.* IV, 394, says of sanctification, "It, too, begins and ends in faith: St. Paul might well have written ὁ ἅγιος πίστεως ζήσεται." The fact is, however, that Paul never so wrote: nor is any equivalent found anywhere in the New Testament—not even in Acts xv. 9 or Acts xxviii. 18, which are sometimes wrongly quoted in this sense. Compare Bishop J. B. Ryle, *Holiness*, (1877), ed. 5, 1900, p. xiii.

¹⁶ In the tract, *What is Your Kind of Christianity?*

Christians have not accepted the second offer." Or, as it is put in another place,¹⁷ "Every Christian knows and has accepted the first of these two offers," but "many a Christian does not even intelligently know of, and still more Christians have not accepted the second of these two offers." The adverb "intelligently," somewhat oddly inserted into the last clause, is a sop to Cerberus. All Christians of course know that our Lord delivers His people from the power as well as from the penalty of sin; they would not be Christians if they were not entrusting to Him their complete deliverance from both—and more. But few Christians find the meaning in this statement which the writer wishes to attach to it. The interjection of "intelligently" merely betrays the writer's consciousness that he is teaching a novelty, something not ordinarily believed by Christians. This novelty is, of course, the sharp separation that is made between Christ's deliverance of His people from the penalty of sin and His deliverance of them from the power of sin. These things are not merely distinguished as recognizable steps or stages in the process of the one salvation. They are definitely separated as two distinct gifts of grace, of which we may have the one and not the other, which may be—often are—perhaps generally, or almost always are—sought and obtained separately. Of this separation of them from one another, however, not only do the generality of Christians know nothing, but the Scriptures know nothing. Or rather, it is definitely and repeatedly contradicted by the Scriptures. The whole sixth chapter of Romans, for example, was written for no other purpose than to assert and demonstrate that justification and sanctification are indissolubly bound together; that we cannot have the one without having the other; that, to use its own figurative language, dying with Christ and living with Christ are integral elements in one indisintegrable salvation.¹⁸ To

¹⁷ Heading of the leaflet: *Scriptures on the Victorious Life*, expressly commended in *Victory in Christ*, p. 100, note. The general statement is a staple of the literature of the movement.

¹⁸ It only shows the desperation of the case when Mr. Trumbull

wrest these two things apart and make separable gifts of grace of them evinces a confusion in the conception of Christ's salvation which is nothing less than portentous. It forces from us the astonished cry, Is Christ divided? And it compels us to point afresh to the primary truth that we do not obtain the benefits of Christ apart from, but only in and with His Person; and that when we have Him we have all.¹⁹

seeks to break the force of the argument of Rom. vi by emphasizing the "might" in the English Version of Rom. vi. 4: "'We also must?' No, 'might.' That is where your choice comes in. You do not have to walk in newness of life. You do not have to sit in heavenly places with the Father—it is only 'might.' Even to Christians, members of the body of Christ, the acceptance of this proffered privilege depends upon their free will" (*Victory in Christ*, p. 76). Nothing could be worse than this. The attempted weakening of the phrase in vi. 6 "that the body of sin might *be done away*" by resurrecting the etymological sense of the Greek verb, borrowed by Mr. Trumbull from Dr. Griffith Thomas (though it may find support in Sanday-Headlam) is, however, equally bad. It has become traditional in this school: cf. Hannah Whitall Smith, *The Record of a Happy Life*, 1873, p. 149; "The indwelling presence of Christ destroys (or 'renders inert') the body of sin." It is needless to say that the Rev. Harrington C. Lees has led Dr. Thomas astray when (*Grace and Power*, 1916, p. 127) he has induced him to substitute "handicap" for "condemnation" in Romans viii. 1. The word cannot be twisted into that meaning, and Deissmann's discussion gives no possible basis for it. We suppose that stenographers and compositors are responsible for the wonderful philology we find on p. 186 of *Victory in Christ*: "That word compassion is a deep word; *paschor* means to suffer; it is something more than just sympathy; it is the Greek equivalent of that Latin word the paschal lamb, it carries the deep significance of that word." But what are we to make of this from Dr. A. B. Simpson's *Walking in the Spirit*, p. 173: "The very word for love is charity, or *caritas*, and this is derived from the root *charis*, grace. So that the primary idea conveyed by the Bible term for love is, that it is a gift and not a natural quality"? The Victorious Life writers do not impress us on the philological side.

¹⁹ This fundamental fact is admirably presented by H. Bavinck, *Geref. Dogmatiek*, IV, p. 285. It could not be better stated than it is by John H. Livingston, Professor of Theology in the Seminary of the Reformed Dutch Church, in the course of two sermons on *Growth in Grace* delivered in the Collegiate Church, New York, in 1790: "We take Him for our all when first we believe; but what that fully implies, we do not, when first we believe, yet understand. To grow in

This crass separation of sanctification from justification, as if it was merely an additional gift of grace to be sought and obtained for itself—instead of, as it is, an inseparable component part of the one salvation that belongs to all believers—lays the foundation, of course, for that circle of ideas which are summed up in the phrase, “the Second Blessing.” These are far from wholesome.²⁰ Among them may be mentioned, for example, the creation of two different kinds of Christians, a lower and a higher variety. With Mr. Trumbull, these two classes of Christians are “merely saved people” and “real disciples of Christ.” “Thousands of saved people,” he says, are not following after Christ, are not bearing the cross, and therefore are not disciples. A Christian is one who is saved from the penalty of his sin; a disciple is one who, after being saved, becomes a learner, goes on learning more and more about Christ.²¹ This does not seem to be just Christ’s teaching (Mat. xvi. 24; Mark viii. 34; Luke ix. 23). And one asks in amazement, What is the penalty of sin? And what is salvation from it? Is not our sinfulness the penalty above all other

grace is the unfolding of that mystery. It is experimentally to know that Christ is of God made unto us sanctification; that in the Lord we have not only righteousness, but in Him also we have strength. . . .” Cf. also the fine statement by Lyman H. Atwater, *The Presbyterian Quarterly and Princeton Review*, July 1877, p. 393: “We receive a full salvation in Christ when we receive Him by faith; but a salvation begun here, and completed only with respect to the soul when we pass by the gate of death to the realms of glory; and with respect to the body when it shall also be raised in glory. . . .” Dr. Atwater illustrates the involution of all its stages in the one salvation—including even those which are completed beyond this life—from Rom. viii. 30.

²⁰ Cf. A. A. Hodge, *The Presbyterian*, April 1, 1876, p. 2:—“It is wholly a false view, never accepted by the Church, that the Christian undergoes two conversions—that he *first* accepts Christ for justification, and *afterwards*, by a separate act, accepts Him for sanctification. Justifying faith is an act of a spiritually quickened soul. It accepts Christ as a Savior from sin—not mere individual condemnation. The removal of guilt is in order to the removal of the pollution and power of sin. The same act of faith, which accepts Christ as Priest, accepts Him as Prophet and King. He cannot be divided. No more, in any act of true faith, can forgiveness be separated from purification.”

²¹ *Victory in Christ*, p. 87.

penalties of sin, and is not holiness just salvation from sin? Are we not to credit Paul when he tells us that "God chose us from the beginning unto salvation in sanctification of the Spirit?" (2 Thess. ii. 13), and in pursuance of this His primal purpose has called us in sanctification (1 Thess. iv. 7); and that therefore, saved by grace through faith, "we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. ii. 10)? Mr. Trumbull's distinction, however, is a necessary consequence of separating sanctification from justification, as a distinct blessing subsequently sought and obtained. As an inevitable result of it a most unpleasant note is sounded throughout the whole literature of this movement of what we cannot call anything else than spiritual pretension. These writers are always felicitating themselves upon not being as other men are—"ordinary Christians," "average Christians"; and these "ordinary" or "average" Christians come in for a good deal of little-disguised scorn. We are told by the tract called *Subdued* that not more than one in a thousand of converted men attain to "victory"—that is to say to the status of "disciples." The rest are satisfied to live on a lower plane. "Where others are content with a meagre measure of piety and power, with an ambition merely to be saved as by fire," we read in the tract called *Victory*,—"and you claim your full inheritance in Christ—an overcomer in order to reign with Him—that is *victory*." It is possibly only the language employed here that reminds us of the incident recorded in Mat. xx. 20 ff. But it is not of humility that we especially are made to think as we read.²²

When Mr. Trumbull comes to tell us how Victory in

²² Charles Spurgeon was made to think of presumption and spoke accordingly. "It will be an ill day," he said, "when our brethren take to bragging and boasting, and call it 'testimony to the higher life.' We trust that holiness will be more than ever the aim of believers, but not the boastful holiness which has deluded some of the excellent of the earth into vainglory, and under which their firmest friends shudder for them." (Quoted in *The Presbyterian*, Feb. 19, 1876.)

Christ is obtained, he refines on the dichotomy of Christians into the merely saved and the victorious, and discovers yet a third class. He speaks at times as if the Victorious life were obtained by a perfectly simple act, just faith—as “mere salvation” is obtained.²³ But it appears, as we read further, that the condition upon which alone it can be attained has a certain complexity. It is indeed a double condition, “surrender and faith, ‘Let go and let God.’”²⁴ And we learn that these two elements are not only distinguishable but separable. We may “let go” and not yet “let God.” Accordingly “the Surrendered Life is not yet the Victorious Life. There is no victory without surrender, but there may be surrender without victory.” “Surrender and victory are not the same,” we read elsewhere.²⁵ “It is possible to be a completely surrendered Christian and a defeated Christian.” There are therefore, it seems, three kinds of Christians: mere Christians—“very respectable church members”²⁶—who have received nothing but freedom from the penalty of sin; “surrendered Christians” who have surrendered themselves wholly to God, but do not in some way or other “let God”; and “Victorious Christians” who have not merely given themselves “unreservedly and completely under the mastery of the Lord Jesus Christ,” but know and remember that “it at once becomes His responsibility, His—I say it reverently—duty, to keep them from the power of sin.”

We confess that we find it difficult to understand how this distinction between “surrender” and “faith,” between

²³ Mr. Trumbull is careful to use the term obtain, not attain, in connection with the Victorious Life. “Victory,” he says, “is not an attainment, it is an obtainment. It is not something you get by working for it, it is something that is given you, as an outright gift” (*Victory in Christ*, p. 82).

²⁴ Tract called *What is Your Kind of Christianity?*

²⁵ Tract called *Real and Counterfeit Victory*, p. 9. So in *Victory in Christ*, p. 100, we are told that many a “surrendered” Christian is “a defeated Christian,” and that “there is no such thing as a victorious life without surrender; but there may be surrender without victory.”

²⁶ *Victory in Christ*, p. 237. p. 94.

"let go" and "let God" can be given validity. We are tempted at once to pronounce it only one of the merely verbal distinctions, with no actual content, which seem to impress themselves occasionally on Mr. Trumbull's thought. Are not the merely negative and positive aspects of what is necessarily a single act erected here into two separate acts?²⁷ Surely "surrender," utter surrender—if it be surrender to God—is just faith. To "let go," if it be a distinctively Christian act at all, is certainly to "let God." It must be confessed, however, that the notion of "surrender," in all this school of writers, lacks somewhat in clarity. Sometimes it is so described as to reduce it in principle to merely a general attitude of renunciation, of apathetic inactivity, which has no specific reference to God and only supplies to Him an unresisting field in which He may freely work. This idea, the affinities of which are more mystical than Christian, even when it is not explicitly expressed, is felt hovering in the background in much of the exposition of "surrender" that is given us, coloring more or less deeply the conception presented. In proportion as it is present room is left, of course, for active faith following upon or in addition to it; but in that same proportion the possibility of an active faith succeeding or accompanying it is excluded. The soul cannot be in contradictory attitudes—passive and active—at one and the same time. The general drift of Mr. Trumbull's writing on the subject is to the effect that "surrender" merely opens the way for the divine action which gives "victory." This divine action which gives victory is in the most confusing way interchanged

²⁷ *Victory in Christ*, p. 235: "Surrender is but half, the negative half: in order to have victory, we must add to our surrender, faith." Hannah Whitall Smith, *Every-Day Religion*, 1893, p. 40, remarks: "Trusting can hardly be said to be distinct from yielding," and adds: "It is, in fact, the absolutely necessary correlation [correlative?] to it. . . . Trusting, therefore, simply means that when we have yielded ourselves up unto the Lord, or, in other words, have made ourselves over to Him, we then have perfect confidence that He will manage us and everything concerning us exactly right, and we can quietly leave the whole case and managing in His hands."

with the conception of faith, under the impression apparently that thus this faith is represented as the gift of God.²⁸ We even have the two simple conditions of the life of victory—"surrender and faith"—explained as meaning that "we must give Christ all there is of ourselves before He can give us all there is of Himself,"²⁹ where Christ's giving us all there is of Himself is identified with "faith." The mediating thought seems to be that "faith" is just "letting Christ do it all,"³⁰—a conception which appears to differ from "surrender" itself only in having a specific reference to Christ or God.

The one thing that is clear about "surrender" is that it is something that we ourselves do: "Surrender is *our* part in Victory";³¹ and that it is the *conditio sine qua non* of the victory of God in us. No matter how the conception varies or what phraseology is chosen to express it, this one thing is presented with unfailing constancy and with the strongest emphasis. Mrs. Pearsall Smith thinks that the term "abandonment" might to some minds express the idea intended better than "consecration" or "surrender"; but she insists that, under whatever designation, what is intended is an act of sheer will, by which we remove out of the way the difficulties which prevent God from blessing us, and render it possible for Him to do it.³² One of the tracts recommended to be read by those seeking the Victorious Life—the copy at our disposal belongs to the 35th thousand—prefers the term "Subdued" and develops the idea

²⁸ *Victory in Christ*, p. 235.

²⁹ P. 26.

³⁰ P. 236.

³¹ *Victory in Christ*, p. 100.

³² *The Christian's Secret of a Happy Life*, new and enlarged edition (1888), pp. 47, 48. "The power to surrender and trust," Mrs. Smith tells us, p. 243, "exists in every human soul, and only needs to be brought into exercise." "To every human being," she says in her tract on *Faith*, "God has given the power to believe"—just as he has given him a hand; and "I must use, by the force of my wish, the power He has already given me." Compare the remarks on this statement by Henry A. Boardman, *The "Higher Life" Doctrine of Sanctification*, 1877, pp. 58 ff.

under that conception. "We must be perfectly subdued in every part of our nature to God's will and the disposition of His mind," before God can use us for good things. The synonyms employed are such as these: "this complete condition of teachable subjugation to God's Spirit"; "absolutely conquered by the Holy Ghost." It might be supposed that under a terminology of this sort, a conception would be presented which did some justice to the divine initiative. But no: it seems that even under this terminology the decisive act is still to be our own. God the Holy Spirit does not subdue us to Himself. He is dependent on us for the subduing; we must ourselves subdue, subjugate, conquer ourselves to Him, and the exhortation is actually given: "Let us get subdued in every way in everything," "so subdued that we can keep still in God and see Him work out the great bright thoughts of His eternal mind in our lives"—from which it appears that on our act of subduing ourselves to God there follows a quietism, when He takes the reins. If we will only put ourselves in connection with the electric current, then the current will flow through us and work its effects. The part of the individual is to make the connection; and that is his indispensable part. Only after that, can God work: and after that God only works. This is the fundamental teaching of the whole school. We advert to it here, however, only incidentally: we shall return to it later.

What it is of most importance to call attention to here is the most fatal defect in Mr. Trumbull's doctrine of salvation. This is the neglect to provide any deliverance for "the corruption of man's heart." Writers of this school are never weary of representing "ordinary Christians" as ignorant of the fulness of the salvation which is in Christ. "They have learned only," says W. E. Boardman, in a typical statement,³³ "that their sins are forgiven through faith in the atonement of Jesus. They have not yet learned that Jesus through faith in His name is the deliverer

³³ *The Higher Christian Life*, 1859, p. 266.

from the power of sin, as well as from its penalty." Where they have met with these extraordinary "ordinary Christians" we have no power to conjecture. They are not the ordinary Christians with whom we are familiar. It certainly is not the ordinary Christian teaching that the salvation of Christ is exhausted in its objective benefits. We have already pointed out that, on the contrary, it is the ordinary Christian teaching that Christ is received at once for both justification and sanctification and cannot be received for the one without bringing with it the other. As Henry A. Boardman points out in perfectly simple terms:³⁴ "It is not possible that a justified sinner should be left, even for a moment, in a condition of spiritual death. . . . By one and the same act of faith, the soul takes Christ as its righteousness and its sanctification; as the ground of its hope, and the source of its new life; as the Author not only, but the Finisher of its faith; as the spring of its vitality and growth, as really as the vine alone sustains its branches, or the head the members." Whenever one-sidedness in the conception of Christ's salvation has shown itself in the history of Christian teaching, the tendency has been apt to be to emphasize its subjective at the expense of its objective side, rather than the objective at the expense of the subjective. A few fanatical Moravians, a few followers of that great preacher Friedrich Kohlbrügge, stand out almost alone as inclined to sum up salvation in its objective benefits. When men have lauded justification as the *articulus stantis ecclesiae*—as "the beginning, and middle, and end of salvation,"—it has not been because they denied or depreciated the other elements which go to make up a complete salvation; but because they, rightly, see them all indetachably bound up with justification and drawn inevitably in its train. It is not the "ordinary Christians" who hold to a fatally deficient conception of salvation, but the advocates of the "Victorious Life"; and strange to say, the fatal deficiency of their conception of salvation lies on the

³⁴ As cited, p. 31.

subjective side. They teach a purely external salvation. All that they provide for is deliverance from the external penalties of sin and from the necessity of actually sinning.

In Mr. Trumbull's scheme of salvation deliverance from corruption has no place.³⁵ The heart remains corrupt and so, no man can say, "I am without sin."³⁶ It is within the power of any Christian, however, if he chooses, to say "I am without sinning." Yes, "immediately and completely." Reiterated emphasis is laid on this. God offers us as "an outright gift," to be received by faith alone, "freedom immediately and completely from all the power of known sin," "immediate and complete freedom from the power of your known sins." This is "just as miraculous," we are told, "as the miracle of regeneration," and "just as exclusively the Lord's work." This remark confuses us vastly, from many points of view: for example, from this—regeneration is a change of our nature, but here is no change of nature at all. We remain corrupt sinners still: only we no longer commit sins—that is, "known sins." Not that we cannot commit sins: we can. And indeed we gather we generally do: Mr. Trumbull says he himself has committed them. Despite the miracle wrought in us, we can never say, "I can never commit sin again." We can always sin again if we choose. "I am not speaking," Mr. Trumbull asseverates, "of any mistaken idea of sinless perfection. It

³⁵ In *Victory in Christ*, p. 98 Mr. Trumbull employs the phrase "this death of our sinful nature"; but he does not mean by it that our sinful nature is eradicated, but what would be more correctly expressed by "we die to our sinful nature." He is speaking with Gal. ii. 20 (see p. 86) in mind. Our sinful nature remains in us and we should always remember it lest we should become proud. "Away on toward the end of life Paul emphasized the fact that he was the chief of sinners. You must realize that in yourself you are just the same old worthless self—as Billy Sunday has said, so black that you could make a black mark on a piece of anthracite (p. 121, 2)." This is what we all remain at heart, though saved from "the power of sin," that is from all sinning.

³⁶ We are following in this exposition the tract, *What is Your Kind of Christianity?* The parallel passage to exactly the same effect in *Victory in Christ*, p. 117 f. should be compared.

is not possible for anyone to have such a transaction with Christ, as to enable him to say either, 'I am without sin,' or 'I can never sin again.' " We are not saved from sin but from sinning, and we can be saved from sinning only moment by moment, by reexercising moment by moment the faith by which we "let Christ" free us immediately and completely from all known sin. This freedom though immediate and complete is momentary: it lasts only for the single moment in which it is received, and its renewal for the next moment is wholly dependent on our renewal of the faith which obtains it.

At this point, however, Mr. Trumbull says the most startling thing he says throughout the whole discussion. It is his constant representation that this faith by which immediate and complete freedom from all the power of known sin (alas! that he always says "known sin") is obtained and re-obtained is our own contribution to our salvation. He can even say crisply³⁷ that "Christ plus our receiving" is the formula for the "hope of victory." And in his system this must needs be the case: until we exercise faith we stand outside all the saving influences of God—for are we not free agents, not to be compelled even to be saved? Here, however, he actually says in a happy lapse from his habitual and necessary teaching, though it, too, is unhappily but a momentary lapse: "But He Himself will give us that faith, and will continue that faith in us moment by moment." Why, if that be true,—why, most assuredly it is possible,—nay, it is certain, and beyond all prevention—to have such a transaction with Christ that we can never sin again. For if Christ gives us the faith by which we receive immediate and complete freedom from the power—that is the commission—of all known sin; and if Christ not only gives this faith once but continues it to us moment by moment, why, this, too, is taken out of our hands, and of course we cannot sin; Christ sees to that by Himself giving us, apart from any action precedent on our part, mo-

³⁷ Tract on *Is Victory Earned or a Gift?*

³⁸ *The Higher Christian Life*, 1859, p. 266.

ment by moment, the faith which secures immediate and complete freedom from all the power of known sin. If we ask in wonder how we are to account for Mr. Trumbull's lapse here from the very *cor cordis* of his doctrine—his contention in season, out of season, for the supreme autocracy of the human will—the next sentence reveals it to us: "We can and must, as Frances Ridley Havergal has so truly said, 'entrust unto Him our trust.'" He has been reading Miss Havergal, and Miss Havergal is as fundamentally evangelical in the main current of her thought as Mr. Trumbull is fundamentally unevangelical in the main current of his. And he has taken over a phrase from her which is perfectly in place in the general context of her thought, but utterly out of place in the general context of his thought—which indeed throws the whole fabric of his teaching into confusion. Miss Havergal means in the excellent passage to which allusion is made,³⁸ to tell her readers that we are wholly in God's hands, that it is He and He alone who saves us, and that everything that enters into our salvation—our very faith by which we are united to our Savior,—is from Him and Him only. Mr. Trumbull cannot mean this; his teaching is very explicit that we do our own believing in our own power, while God and Christ stand helplessly by until we choose to open the door for them to work in and on us; we cannot entrust to Him a trust which we must exercise as the condition precedent of His acting upon us at all. We merely note here that Mr.

³⁸ *Kept for the Master's Use*, p. 20. "If Christ's keeping depends upon our trusting, and our continuing to trust depends upon ourselves, we are in no better or safer position than before, and shall only be landed in a great series of disappointments. The old story, something for the sinner to do, crops up again here, only with the ground shifted from 'works' to trust. Said a friend to me, 'I see now. I did trust Jesus to do everything for me, but I thought this trusting was something that I had got to do.' . . . We can no more trust and keep on trusting than we can do anything else of ourselves." This is in direct contradiction to Mr. Trumbull's fundamental dogma—that Christ can act on us, in every instance of blessing, only on our opening the way for Him to do so, by an act of our own free determination.

Trumbull, who manages to teach together, as we shall shortly see, autosoterism and quietism, also manages to inject an evangelical phrase into his autosoteric system,—and pass on.

It is a fatally inadequate conception of salvation which so focusses attention on deliverance from the penalty of sin and from continued acts of sin, as to permit to fall out of sight deliverance from sin itself—that corruption of heart which makes us sinners. Laying onesided stress on deliverance from acts of sin,—especially when these acts of sin are confined by definition to “deliberate transgressions of known law”—is too poverty-stricken a conception of salvation to satisfy any Christian heart. Christians know that their Lord has come into the world to save them from sin in all its aspects, its penalty, its corruption and its power: they trust Him for this complete salvation: and they know that they receive it from Him in its fulness. Mr. Trumbull and his associates have no doubt been betrayed into neglect or denial of our deliverance from the central thing —“the corruption of man’s heart”—by a certain prudence. They are set upon the assertion of the possibility and duty for Christians of a life free from sinning. Grant them that, and they are willing to allow that their unsinning Christians remain sinners at heart. They do not appear to see that thus they yield the whole case. An astonishing misapprehension of the relation of action to motive underlies their point of view; and a still more astonishing misapprehension of the method of sanctification which is founded on this relation. To keep a sinner, remaining a sinner, free from actually sinning, would be but a poor salvation; and in point of fact that is not the way the Holy Spirit operates in saving the soul. He does not “take possession of our will and work it,”—thus, despite our sinful hearts, producing a series of good acts as our life-manifestation and thereby falsifying our real nature in its manifestation. He cures our sinning precisely by curing our sinful nature; He makes the tree good that the fruit may

be good. It is, in other words, precisely by eradicating our sinfulness—"the corruption of our hearts"—that He delivers us from sinning. The very element in salvation which Mr. Trumbull neglects, is therefore, in point of fact, the radical element of the saving process, and the indispensable precondition of that element in salvation which he elects to emphasize to its neglect. We cannot be saved from sinning except as we are saved from sin; and the degree in which we are saved from sinning is the index of the degree in which we have been saved from sin. Here too, as in every other sphere of activity, the *operari* follows and must follow the *esse*: a thing must be before it can act, and it can act only as it is. To imagine that we can be saved from the power of sin without the eradication of the corruption in which the power of sin has its seat, is to imagine that an evil tree can be compelled to bring forth good fruit—or that it would be worth while to compel it to do so—which is the precise thing that our Lord denies. What Mr. Trumbull in point of fact teaches is exactly what Hannah Whitall Smith ridicules in a vivid figure which she uses in a less felicitous connection: that what Christ does is just to tie good fruit to the branches of a bad tree and cry, Behold how great is my salvation!³⁹

It is astonishing that nevertheless even Dr. W. H. Griffith Thomas falls in to some extent with this representation. Dr. Thomas does not forget, indeed, that we are to be delivered from the corruption of sin—ultimately. When he wishes to bring into view the whole deliverance which we have in Christ, he enumerates the elements of it thus: "Deliverance from the guilt of sin, deliverance from the penalty of sin, deliverance from the bondage of sin, and deliverance hereafter from the very presence of sin."⁴⁰ The insertion of the word "hereafter" into the last clause tells the story. We must wait for the "hereafter" to be delivered from the "presence of sin"—that is to say from the cor-

³⁹ For example, *Every-Day Religion*, 1893, p. 165.

⁴⁰ *Grace and Power*, 1916, p. 62.

ruption of our hearts—but meanwhile we may very well live as if sin were not present: its presence in us need not in any way affect our life-manifestation. Dr. Thomas enters the formal discussion of the matter,⁴¹ apparently, as a mediator in “the old question, ‘suppression or eradication,’ ”⁴² on this side or the other of which Perfectionists have been accustomed to array themselves as they faced the problem of the sin that dwells in us. He comes forward with a new formula, by which, supposedly, he hopes that he may conciliate the parties to the dispute. “Suppression,” he declares, says too little, “eradication” says too much; let us say, “counteraction,” he suggests, and then we shall have the right word. Does “counteraction,” however, come between “eradication” and “suppression,” saying less than the one and more than the other? Does it not say less than either? Whether the “sinful principle” in us be “eradicated” or “suppressed,” it is put out of action: if it be merely “counteracted,” it not only remains but remains active, and enters as a co-factor into all effects. The illustration which Dr. Thomas himself uses, to make his meaning clear, is what he speaks of as the counteraction of gravitation by volition. In the same way, he says, “the lower law of sin and death is forever counteracted by the presence of the Holy Ghost in our hearts.” Of course volition does not directly counteract gravitation: we cannot by a mere volition rise at will upwards from the earth. What volition is able to do is to set another physical force in operation in the direction opposed to the pull or push of gravitation: and if this new physical force pulls or pushes more powerfully in a direction opposite to that in which gravitation pulls or pushes,—why, the effect will be in the direction of the action of the new force, and will be determined by the amount of its superiority to the force of gravity. We throw a ball into the air. We have not suppressed gravity. It

⁴¹ *Grace and Power*, Ch. VII, pp. 131 ff; also printed in tract form under the title of *Must Christians Sin?*

⁴² The phrase is taken from O. A. Curtis, *The Christian Faith*, p. 390.

pulls the ball all the time. We only counteract its effect in the exact measure in which the force we apply exceeds the pull of gravity. If Dr. Thomas intends this illustration to be applied fully, it appears to imply that the "principle of sin" operates in all our acts with full power, and therefore conditions all our acts: only, the Holy Spirit dwelling in us is stronger than indwelling sin, and therefore the effect produced is determined by Him. We do not sin, not because the principle of sin in us is suppressed or eradicated, but because it is counteracted. If this be Dr. Thomas' meaning, one would think that he ought to declare not, as he does declare, that Christians need not sin, but that they cannot sin—not even to the least, tiny degree. If the Holy Spirit who is the infinite God dwells in them for the express purpose of counteracting the principle of sin in them; and if He operates invariably, in every action of the Christian; it would seem to be clearly impossible that the principle of sin should ever be traceable in the effect at all. The ball that we throw into the air will rise only a certain distance and ever more and more slowly until, its initial impulse being overcome by the deadly pull of gravity, it turns and falls back to earth. If, however, it was propelled by an infinite force, the pull of gravity, though always present, could have no determining effect on its movement. On this theory of counteraction Dr. Thomas should teach therefore not that Christians need not sin, but that they cannot sin—as indeed the passages in 1 John on which he immediately depends in his exposition of his view would also compel him, on his system of interpretation, to teach.

From the point of view of Scripture, however, this theory of counteraction is quite inadequate. It renders it impossible for the Christian to sin—and the Scriptures do not teach that: but it leaves the "principle of sin" in him unaltered and in full activity, and most emphatically the Scriptures do not teach that such is the condition of the Christian in this world. It surely would be better to be freed from the "principle of sin" in us than merely from its ef-

fects on our actions. And this is in fact what the Scriptures provide for. What they teach, indeed, is just "eradication." They propose to free us from sinning by freeing us from the "principle of sin." Of course, they teach that the Spirit dwells within us. But they teach that the Spirit dwells within us in order to affect us, not merely our acts; in order to eradicate our sinfulness and not merely to counteract its effects. The Scriptures' way of cleansing the stream is to cleanse the fountain; they are not content to attack the stream of our activities, they attack directly the heart out of which the issues of life flow. But they give us no promise that the fountain will be completely cleansed all at once, and therefore no promise that the stream will flow perfectly purely from the beginning. We are not denying that the Spirit leads us in all our acts, as well as purifies our hearts. But we are denying that His whole work in us, or His whole immediate work in us, or His fundamental work in us, terminates on our activities and can be summed up in the word "counteraction." Counteraction there is; and suppression there is; but most fundamentally of all there is eradication; and all these work one and the self-same Spirit. We are not forgetful that Dr. Thomas teaches an ultimate eradication; and we would not be unwilling to read his recognition of it "with a benevolent eye" and understand him as teaching, not that the eradication is not going on now, but only that the eradication which is going on now is not completed until "hereafter." That would be Scriptural. But we fear Dr. Thomas will not permit us so to read him. And, if we mistake not, this difference in point of view between him and the Scriptures is in part, the source of his misconception and misprision of the seventh chapter of Romans. That chapter depicts for us the process of the eradication of the old nature. Dr. Thomas reads it statically and sees in it merely a "deadly warfare between the two natures"; which, he affirms,⁴³ "does not represent the normal Chris-

⁴³ Pp. 93 ff. On the ill-treatment which the Seventh Chapter of

tian life of sanctification." He even permits himself to say, "There is no Divine grace in that chapter; only man's nature struggling to be good and holy by law." What is really in the chapter is Divine grace warring against, and not merely counteracting but eradicating, the natural evil of sin. To Paul the presence of the conflict there depicted is the guarantee of victory. The three things which we must insist on if we would share Paul's view are: first, that to grace always belongs the initiative,—it is grace that works the change: secondly, that to grace always belongs the victory,—grace is infinite power: and thirdly, that the working of grace is by process, and therefore reveals itself at any given point of observation as conflict. In so far as Dr. Thomas's representation obscures any one of these things it falls away from the teaching of the New Testament. Grace assuredly "means a new life, a Divine life, which lifts us above the natural, and is nothing else than the life of Christ Himself in His people." It is, in substance, as sanctifying grace, the occupation of our hearts by the Holy Spirit, and the undertaking by Him, not only of their renewal, but of their control. It is they alone who are "led" by the Spirit who are sons of God. But the work of the Holy Spirit in our hearts is not confined to the direction of our activities. Dr. Thomas says truly⁴⁴ that grace does not merely "educate the natural heart." But he errs when he says that "grace does not improve the old nature, but overcomes it." He errs when he teaches only that "it promises hereafter to extirpate it," but meanwhile, only "counteracts its tendencies." It is progressively extirpating it now, and that is the fundamental fact in supernatural sanctification. The sanctifying action of the Spirit terminates on us, not merely on our activities; under it not only our actions but we are made holy. Only, this takes

Romans has received in general from the members of this school see some interesting remarks by H. A. Boardman as cited, chapter VII, pp. 98 ff.

⁴⁴ Pp. 93.

time; and therefore at no point short of its completion are either our acts or we "perfect."

If we wish to observe to what lengths the notion may be carried, that the "old man" in us is unaffected by the intruding Spirit, we have only to turn to Mr. Robert C. McQuilkin's somewhat incoherent tract on *God's Way of Victory over Sin*. This tract has for its professed object the inculcation of what it expresses in its subordinate title in the words: "If it isn't easy, it isn't good." That is to say, its primary purpose is to show that it is easy, not hard, to be "good," and that it is therefore wrong to say that "it's awful hard to be good." It is easy to be good because it is not we who have to be good but the Holy Spirit is ready to be good for us, and all we have to do is just to let Him. We have called the tract incoherent because, with this as its primary concern, it yet tells us, as it draws near its close, that "the Spirit-led life is not an easy life," that, on the contrary, "it is the hardest life in all this sin-cursed world." Are we not to apply to the Spirit-led life, then, the maxim, "If it isn't easy, it isn't good"? The specialty of this tract, however,—and the reason we advert to it here—is the crudity with which, after a fashion more familiar to us among "the Brethren," it divides the Christian man into two ineradicably antagonistic "natures," the "fallen nature" and the "new nature." It is not only hard for a fallen man to be good, we are told, but impossible. This is not altered by his "new birth." The "new birth" does not change his "fallen nature." It only puts into him, by its side, a "new nature." Henceforth he has two natures in him, one of which can only sin, and the other of which cannot sin. The man himself—whatever the man himself, apart from his two natures, may be; he is apparently conceived as bare will—sits up between these two natures and turns over the lever as he lists, to give the one nature or the other momentary control. The two natures, we are told, have absolutely no effect on one another. "The carnal nature in the Christian is utterly evil, and is never mixed

with any good." "The new nature has no effect whatever upon the carnal nature. It is utterly distinct from it and cannot mingle with it, any more than God can have sin in His nature." It does not "change the character of the evil that the carnal nature is capable of." Apparently the carnal nature of man is never in any way changed or modified; from all that appears it remains in him forever and forever just badness and unalloyed badness. At least nothing is said to relieve that situation. Salvation does not consist in its eradication. It consists in the dominance in the life of "the new nature" existing by its side. This "new nature" is identified, now, with the indwelling Spirit. It is sometimes spoken of, no doubt, as a "the God-begotten nature"; but it is more frequently and properly treated as just the indwelling Spirit Himself, and it is because it is the indwelling Spirit Himself that it cannot sin. "It is impossible for the Spirit of God to be anything but good and well-pleasing to God." "The sinless and invincible Spirit of God has taken up His dwelling in us," we read further, "and has made it possible for us to permit Him to win the victories over the temptations that assail." It is disappointing to learn from this statement that when "the invincible Spirit of God" takes up His dwelling in us, all that He does is "to make it possible for us to permit Him" (an odd clause that!) to win victories for us. He is not "in full control" of us, it seems. It would indeed be truer to say, that He is only at our disposal. Everything is after all in our own control. "A Christian possessed of the indwelling Spirit of God," we read with sad eyes, "may choose to walk after the flesh." That is no doubt because he is possessed of rather than by the Spirit of God. At any rate it belongs ineradicably to "the Christian" to turn on the old carnal nature, or the new Spiritual nature, as he may choose, and let it act for him. Who this "Christian" is who possesses this power it is a little puzzling to make out. He cannot be the old carnal nature, for that old carnal nature cannot do anything good—and presumably, therefore,

would never turn on the Spirit in control. He cannot be the new Spiritual nature, for this new Spiritual nature cannot do anything evil—and this “Christian” “may choose to walk after the flesh.” Is he possibly some third nature? We hope not, because two absolutely antagonistic and non-communicating natures seem enough to be in one man. The only alternative seems, however, to be that he is no nature at all—just a nonentity: and then we do not see how he can turn on anything. Mr. McQuilkin is not wholly unaware of the difficulty to thought of the notion he is presenting. “That a Christian should possess two natures,” he writes, “one wholly evil and incapable of doing good, the other wholly good and incapable of doing evil, is a mystery, and no words of man’s wisdom can explain how these two natures exist in one personality.” That surely is true.

It has already incidentally become clear how Mr. Trumbull and his associates think of the Victorious Life. It is not lived by the Christian, but by Christ in and through the Christian. Immediately upon our “letting go and letting God,” God in Christ takes charge of our lives and lives them for us. The conception is that of a true substitution of the Christ within us for ourselves, as the agent in what are apparently our own activities. It involves therefore a complete quietism on our part, and nothing is more insisted upon than that we must cease from all effort in the matter of good works. The sole condition of Christ’s thus undertaking for us is that we should leave it absolutely to Him. A very fair compressed statement of the whole theory is given in one or two pages in *Victory in Christ*.⁴⁵ There we are told that there are two conditions of “the life of victory.” They are declared to be “simple” and are described as “surrender and faith.” They are proper conditions; that is to say, they must precede the victorious life,—without them there can be no victorious life—but on their occurrence the victorious life follows as a strict consequence, immediately and in its completeness. “Surrender”

⁴⁵ P. 27.

is defined as "the uttermost giving up of all that we have and all that we are to the mastery of Jesus." It is elsewhere called accepting Christ not only as our Savior (that has been done in justifying faith) but also as our Lord. It is putting ourselves wholly at His disposal. It is said that Christ can do nothing for us until this is done. His taking charge of our life can only be by our permission. But "as soon as we have made this complete and unconditional surrender," "Christ instantly" "accepts the whole responsibility of living in us in His fulness." This is the Christ in us, living in us, and living through us, of other passages. What He accomplishes in us by thus living in us is expressed as working "the miracle-victory over the power of all known sin, of producing in us all the fruit of the Spirit." This statement appears to declare a negative and a positive effect; negatively, He frees us from all "known sin"; positively, He produces in us "all the fruit of the Spirit." Thus a true perfection of life is produced. How we open the way for Him to do this is more exactly explained as "by telling Him that we *know* He *is* doing it." If this bears the appearance of a contradiction—for how can His undertaking to do it be conditioned on our recognition that He is already doing it?—the difficulty is met by explaining that the basis of our knowledge that He *is* doing it is the bare promise. It is not introspection or experience. "We know this, not by any changed feeling, nor by any evidence, or any proof, or any manifestation of any sort." We must rest on the bare Word. Christ says He *will* do it if we let Him; we, therefore know that He is doing it when we 'let go and let God'; and if we tell Him so, He will undertake the doing of it then and there"—a statement in which there still seems to reside a certain confusion between the present and future tenses. We may let that pass, however. What is certainly taught is that Christ wishes, of course, to take charge of our lives, but cannot do it until we let Him. But when we absolutely trust Him to do it—"that is the step of faith that Christ instantly honors

and blesses with the very fulness of His life."⁴⁶ "We must remember," of course, "that everything must depend upon *Christ* and *His* work, in the matter of victory." But this, only "after we have surrendered ourselves to Him."⁴⁷ That He does the work on which everything depends, itself depends, that is, absolutely on us. Thus everything ultimately is in our hands. Christ is an absolutely indispensable instrument; an instrument without which the results could not be obtained; we must use Him if we are to perfect our lives. But He is only an instrument which we use. He can do nothing of Himself; it is only as we use Him that He can work on or in us.

The manner in which we must use Him, however, is to submit ourselves entirely to Him. He can do nothing unless we call Him in to do it; but neither can He do anything when we call Him in to do it unless we put the case absolutely in His hands.⁴⁸ He will undertake nothing unless He has it all, and the "all" must be taken absolutely. The condition of the victorious life is that we must do nothing, absolutely nothing, except submit ourselves to Christ. Any attempt to do anything further not only does not help on the work of our perfecting; it absolutely hinders it. "Just remember this," says Mr. Trumbull in the tract on *Real and Counterfeit Victory*: "any victory over the power of any sin whatever in your life, that you have got by working for it is counterfeit. Any victory that you have to get by trying for it is counterfeit. If you have to work for your victory it is not the real thing; it is not the thing that God offers you." The notion is still further developed in the tract on *Is Victory Earned or a Gift?* What is affirmed here is that "victory is an outright gift of God,"

⁴⁶ P. 28.

⁴⁷ P. 29.

⁴⁸ Hannah Whitall Smith, *The Christian's Secret of a Happy Life*, p. 48, illustrates from physicians who require patients to put themselves wholly in their care: "For of course," said one, "I could do nothing for him unless he would put his whole case into my hands without any reserves. . ."

by which is meant that we can do nothing whatever to realize it. We do do something to secure it; something so necessary that unless we do it we cannot have it,⁴⁹ though Mr. Trumbull will not allow that even what we do to secure it, the "surrendering" ourselves to Christ, is an "effort"; it is just an "act of the will," he says. But certainly no "efforts" are in place in the realization of our victory over sin: we must not try not to sin.⁵⁰ "Our efforts," he explains,—that is, our efforts not to commit sin,—“can not only never play any part in our victory over the power of sin, but they can and do effectively prevent such victory.” He is speaking, let us bear in mind, to men who have already received deliverance from the penalty of sin; they are Christian men. Now, he says, they must not try not to commit sin. All they must—all they can—do, is by an "act of the will" (which is no effort) to accept absolute freedom from the power of sin,—that is, in his definition, from committing sins—as a free gift. If they try at all not to commit sins, that is the same as to attempt to coöperate with Christ in freeing them from the power of sin; it involves therefore a demand that Christ should recognize that they have had some part to play in freeing themselves from the power of sin—and Christ can never recognize that; and accordingly if we try to refrain from sinning the only result is that we prevent Christ from saving us,—in that case, "Christ cannot save us from the power of sin." We are then, "to use our will to accept the gift of victory"—which we remember is no effort—but "we are not to make an effort"—any effort at all—"to win the victory." "We don't need to agonize about it; we don't need to work for

⁴⁹ This, it will be observed, is the exact reversal of the Scriptural doctrine, which is to the effect that we can do nothing to secure, but much to realize the life in Christ.

⁵⁰ Paul's view was different, and therefore he continually exhorts us to efforts to realize our holiness, as for example in 2 Cor. 7:1 where he urges us precisely to purify ourselves and thus to bring our holiness to its completion. W. B. Pope, *Compendium* III, p. 39, points out that "the word indicates an end to which effort is ever converging."

it. The more we work, and the more we agonize, the more we prevent or postpone what He wants to give us now."

This is of course express quietism. Mr. Trumbull is not content to teach that we cannot cease from sinning in the power of our own will, even of our renewed will, alone; but must be dependent for our every victory over sin upon the indwelling Spirit and His gracious operations. He goes on to teach that, therefore, we must make no effort to cease from sinning, but leave it wholly to God the Spirit Himself to deliver us from sinning. He is not content to trust our conquest of sin to God in whose might alone we can conquer in this warfare. He insists that, therefore, we must refuse to fight the good fight of faith and decline to have any part in the working out of our own salvation. This, we say, is quietism; and because it is quietism, it may easily run over into antinomianism. All history teaches us how dreadfully easy it is to persuade ourselves that, if we have received as a sheer gift from Christ absolute freedom from sinning and need not concern ourselves farther about it,—then, of course, the things we do (whatever they are) cannot be sins. Mr. Trumbull, of course, like all of his coterie, has already taken this step⁵¹ so far as to deny that anything he does can have the guilt of sin, unless he knows it to be sin: only "recognized sins" are sins to him. All experience teaches us that it is terribly easy not to recognize sins when we see them; not to "know" sins to which we chance to be prone, to be sins.⁵² Here, too, constant

⁵¹ "What we maintain," writes Lyman H. Atwater, as cited, p. 403 "is that its advocates really take Antinomian ground; that they in one form or another lower the standard of perfect holiness below the only perfect and immovable standard of goodness—i.e. the divine law—to some vague and indeterminate level, depending on and varying with the subjective states of each person who supposes himself to be perfect."

⁵² "One of Satan's devices," says Mrs. Alice E. McClure near the beginning of her tract, *An American Girl's Struggle and Surrender* (p. 4) "is to get us to think that sin is not sin." It is a sentence well worth the consideration of those who wish to confine sins to "known sins." Mrs. McClure in general manifests more sense of sin than most of her school (cf. pp. 13, 23, 31). But alas! even she knows

vigilance is the price of safety. And therefore we find so good a Perfectionist as W. B. Pope rebuking the "too prevalent separation between the sanctification of Christian privilege as a free gift and the ethical means appointed for its attainment,"⁵³ and carefully explaining the two aspects in which sanctification must be looked at,⁵⁴ and emphasizing "effort" as entering into its very essence. "On the one hand," he says truly, "it is a state of rest: 'filled with the Spirit,' the Christian can say, 'I can do all things through Christ which strengtheneth me.' On the other, it is a state in which the soul is safe only in the highest exercise of the severest works. To its safety, its sedulity is required."

How far this Quietistic Perfectionism may be pressed, may be observed from the tract, *May Christians Lose Sinful Desires?* What is contended for in this tract is not merely "instantaneous and complete deliverance from the power of sin," in the sense of from the commission of sin, but "effortless freedom from sinful impulse." We not only do not sin, and do not sin without any effort on our part not to sin, having "victory by freedom rather than victory by fight"; we do not even have any impulse to sin. We not only are not mastered by sinful passions; we do not even "feel any desire to yield to them"; "their very appeal to us can be broken and broken completely." "Effortless freedom" from all "sinful impulses"—this is the type of perfectionism that is taught; and this is a distinctly quietistic type of perfectionism. What we are to do and what we can do, is "to enter upon the very life of God: to be as He is, even in this world (1 John iv. 17)":⁵⁵ not

only an "if" religion. She even speaks repeatedly of giving God a "chance" and permits herself this broad generalization: "Christianity is the only religion in which supremacy is given to the individual's co-operation" (*Victory in Christ*, p. 167, 168). This is not Paul's view, "Of Him are ye in Christ Jesus," "It is *not* of him that willeth." The gospel of salvation by co-operation is not Christ's gospel.

⁵³ *A Compendium of Christian Theology*, III, p. 5.

⁵⁴ P. 59.

⁵⁵ In *Victory in Christ*, p. 110, Mr. Trumbull declares that 1 John iv. 17 is "perhaps the most daring word in the whole Bible"—as he

to struggle or fight against temptation but "simply let Christ dispose of it, while we stand by like onlookers." It seems that we are still to be tempted, even though we are to be as God is in this world. This much is conceded to our humanity, though it is conceded arbitrarily. We are assured that we shall be tempted, and elsewhere we are told that our temptations even increase in violence. But we are to be "as God is" in having as our habitual experience His own freedom from the desire to sin under these temptations. "The simple fact is," we are told, "that whenever a life that trusts Christ as Savior is completely surrendered to Christ as Master, Christ is ready then to take complete control of that life, and at once to fill it with Himself. . . . When we surrender and trust completely we die to self and Christ can and does literally replace our self with Himself. Thus it is no longer we that live but Christ liveth in us in His Person, literally fills our whole being with Himself in actual, personal presence; and He does

might well declare it to be if it meant what he cites it in this tract as meaning. But he himself cannot so take it, and therefore at this place in *Victory in Christ* he introduces his own arbitrary limitation upon it: "That is," he says, "the same freedom for us from the power of *known sin* as God has." On the next page (p. 111) he cites the passage again but takes it on this occasion (rightly) as referring to Christ, not God. The passage is a stock passage with the perfectionists in this sense, referred sometimes to God, sometimes to Christ. Thus O. A. Curtis, *The Christian Faith*, 1905, p. 386: "We are prepared for the day of judgment by having the love of God made perfect in us; and this perfection of love can be achieved in this life—'because as He is, even so are we in this world.'" So W. B. Pope, *Compendium*, III, p. 55: "The only time our love is spoken of as literally perfect, it is connected with the supreme Pattern, 'because as He is, so are we in this world.'" The passage is in any case a very difficult one: but this perfectionist interpretation of it is certainly not the right one. The reference is to Christ, not God, and apparently to standing, not condition: what it probably teaches is that we shall stand before the judgment seat not in our own but in Christ's right. In the *Account of the Union Meeting for the Promotion of Scriptural Holiness held at Oxford, Aug. 29 to Sept. 7, 1874*, p. 91, it is cited, apparently by R. Pearsall Smith, in its right sense:—"We have learned that 'as Christ is so are we in this world,' and God sees us not as we are in ourselves but as we stand in the beloved." "The light which shows the evil also shows the blood."

this not as a figure of speech, but just as literally as that we fill our clothes with ourselves." If this be the state of the case, why of course we cannot sin, or feel any impulse to sin; Christ has supplanted us as the actor in all our actions. There is indeed no "we" left; our place has been taken by Christ, and "Christ does not have to struggle against any appeal that sin makes to Him." Any temptation that may assault us is of course "defeated by Christ before it has time to draw us into a fight"—if there is any "us" left to be drawn into a fight.

What is our astonishment then to learn that it is nevertheless in our power—the power of the "us" which has been superseded by Christ as the agent in all our acts—to defeat Christ's purpose for us here. "The only thing that can prevent Him," we read,—prevent Him from saving us from sinning and from doing it without our fighting against sin at all—"is either our distrust of His power, or our withdrawal of our complete surrender." When we surrender, Christ "does literally replace our self with Himself." And yet—we can still "distrust his power," "withdraw our complete surrender!" We seem forced to the conclusion that it is Christ (who is now the only agent) that distrusts His own power and withdraws our complete surrender, and we should not have thought that possible. But then we must remember that Mr. Trumbull has something always up his sleeve which is in his view more powerful than Christ, and which not even Christ can either suppress or supplant—something which, even though we have died to self and it is no longer we that live but Christ alone lives in us, can yet assert itself at any moment it chooses and cast Christ from the throne and assume it itself—the human will. We can only say that for ourselves we have not so learned either Christ or the human will.

There is another phrase which Mr. Trumbull uses in connection with the destruction of sinful desire in us that surprises us almost as much as this one, though from another point of view. "The victorious life,"⁵⁶ he tells us.

⁵⁶ *Victory in Christ*, p. 84.

"is the life of overcoming sin by the miraculous fact that the desire for sin is taken from you: you do not wish to do anything that you know to be sin." This is indeed a miraculous fact—with the limitation that is put on it. For with this limitation it seems psychologically inexplicable. We can understand what is meant when it is said that the impulse to sinful acts is eradicated; but scarcely, when what is said is that the impulse to acts known to be sinful is eradicated. What has our knowledge of the moral character of the acts to do with a native impulse pushing towards them? Here is anger, for instance,—Mr. Trumbull is rather fond of using it as an illustration. We can understand what is meant when it is said that all impulse to anger is removed. And we can understand that as soon as we come to realize how wrong anger is, we should strive against the impulse to it. But how can the discovery that anger is wrong all at once remove all native tendency to angry ebullition? This would be equivalent to saying that it is not the impulse to anger that is removed but all tendency to abstract lawlessness: and that seems something different. The appearance is created that on this teaching the whole of the moral reaction is reduced to the one category of loyalty to law; and that seems scarcely tenable. Clearly the eradication of a constitutional propension pushing towards a specific action cannot be directly dependent on obtaining knowledge of the moral character of that action. The eradication of all impulses to sinful acts is at least intelligible. The conditioning of their eradication on our knowledge of the sinfulness of these acts seems scarcely so. But this by the way.

The overstrained mystical doctrine of the Christ within us on which Mr. Trumbull's quietism is founded, will not have escaped the reader. The crassness of the language in which he can express this doctrine may be noted perhaps as well as elsewhere in the tract called *The Life that Wins*.⁵⁷ He begins its exposition, as all his fellows begin it, by declaring that such New Testament expressions as "Christ

⁵⁷ This tract has been revised as late as Feb. 1917.

in you and you in Christ, Christ our life, and abiding in Christ," "are literal, actual, blessed fact, and not figures of speech." But what these expressions literally say does not suffice him. He presses on to such an unmeasured declaration as this: "At last I realized that Jesus Christ was actually and literally within me; and even more than that: that He had constituted Himself my very being . . . my body, mind, soul, and spirit. . . . My body was His, my mind His, my spirit His; and that not merely His, but literally a part of Him . . . Jesus had constituted Himself my life—not as a figure of speech, remember, but as a literal, actual fact, as literal as the fact that a certain tree has been made into this desk on which my hand rests."⁵⁸ If this amazing language is anything more than somewhat loose rhetoric, it asserts that our individuality has been abolished and Christ has taken its place. We are told that He has "constituted Himself our very being"; and, that we may not fail to give this assertion full validity, our being is analyzed into its parts and we are told that Christ has constituted Himself "our body, mind, soul and spirit." All these things become not only His, "but literally a part of Him"; He has become them as literally as the tree which has been sawn into boards of which a desk is made has been made into that desk. Clearly "we" no longer exist; we have passed away and Christ has been substituted for us: we and He are not one and another—there is but one left and that one is Christ. Accordingly Mr. Trumbull says: "I need never ask Him to help me again, as though He was one and I another, but rather simply [ask Him] to do His works, His will, in me and with me and through me." The question no doubt obtrudes itself how "we" can ask "Him" anything, when there is no longer one and another in the case. There is in fact only one agent left, whether to ask or to be asked, and that is Christ. Surely He who has constituted Himself my very being, my body, mind, soul, and spirit, does not now turn around and ask Himself to do

⁵⁸ Pp. 13, 14.

His work, His will in me, and with me, and through me. Nor does He need to do these things, for surely they are things He cannot well help doing. And so the inference is sharply drawn: "When our life is not only Christ's, but Christ, our life will be a winning life; for He cannot fail."⁵⁹ Our only wonder is that Mr. Trumbull felt it necessary to say this: of course, if we have passed away and Christ has taken our place and He is the only agent in what we absurdly call our acts, all—all, we say—that is done by "us" is really done by Him, and must represent Him fully and not "us" at all. That lies in the very nature of the case.

It must not be supposed that Mr. Trumbull is alone in proclaiming this somewhat unintelligible mysticism. It is common to the whole school which he represents. When Henry A. Boardman, a half century ago, was commenting on it, as taught by Hannah Whitall Smith and her coterie,⁶⁰ he remarked on the onesidedness of their representation. It is purely arbitrary, he intimates, to lay such stress on Christ becoming to us righteousness and sanctification in such a sense as that His righteousness and holiness are infused into us, and to say nothing of His becoming to us wisdom, say, which is coupled with the others in the same verse (1 Cor. i. 30), in such a manner "that we become also perfectly wise with His wisdom." "You have precisely the same authority," he says, "for claiming to be *perfect in wisdom*, in accepting Christ, that you have for claiming to be perfect in sanctification." It will have been seen that Mr. Trumbull does not lay himself open to this criticism. He declares boldly that Christ has constituted Himself not only our soul and spirit, but also our mind, and even our body; and the inevitable consequence must be drawn that we must therefore be perfect in every one of these spheres of life.

If Mr. Trumbull does not follow out all these inferences for us, Dr. A. B. Simpson does; and that in writ-

⁵⁹ P. 17.

⁶⁰ *The "Higher Life" Doctrine of Sanctification*, 1877, p. 90.

ings which are recommended by Mr. Trumbull as among "the best and clearest" "on the truth of the life that is Christ, which is presented at Princeton Conference."⁶¹ Take the tract, for example, called *Himself*, which is an address delivered at Bethshan, London.⁶² The fundamental idea of this tract is that we may have not only gifts from Christ, but Himself; and to have Christ Himself is better than to have all His Help, all His Blessings, all His Gifts. When that has been said, however, the reins are thrown on the neck of fancy and it is permitted to run away with the idea. To have Christ is to have Him in such a sense, we are told, that whatever Christ is becomes quite literally ours. Not only does Christ's righteousness become our righteousness, and Christ's holiness our holiness, and Christ's wisdom our wisdom, and Christ's strength our strength, but Christ's spirit becomes our spirit, Christ's mind our mind, Christ's body our body. As Dr. Simpson was speaking on this occasion at Bethshan he very naturally laid his stress on Christ's body becoming our body,—in such a sort, that, having Christ, we have bodily wholeness, not merely freedom from disease, but perfect bodily whole-

⁶¹ *Victory in Christ*, pp. 100, 104, last fly leaf.

⁶² The same doctrine that is taught in this tract is taught also, though more briefly, in Dr. Simpson's *The Christ Life*, which is explicitly mentioned among the best books on the subject of the Victorious Life. Bethshan is the Faith-Cure Establishment founded in London by Miss Baxter and Miss Murray in connection with W. E. Boardman, and Boardman taught the same extravagant mysticism as Simpson:—"He is the *Life*, the *All* of life for *body* as well as for *soul*, *complete*. In Him dwelleth all fulness; we are filled full in Him. . . . Fulness, absolute fulness of life dwells in Him alone; and in us only as He dwells in us by faith. Fulness of life is fulness of health. Disease is incompatible with fulness of life. His presence in us, welcomed by faith as our fulness of life, and so of health, is really the expulsive power that rebukes and dispels disease. The same is true of strength. . . . Our completeness in Him cannot be actualized until our faith welcomes Him in whom dwells the *All*-fulness, as our Fulness of life and health in the body, as well as in the soul. . . . And the prominent work of the Spirit is just this—to uplift us unto Christ, and unfold *Him* in all His fulness, the Fulness of God in us." (*Life and Labors of the Rev. W. E. Boardman*, by Mrs. Boardman, 1886, American Ed. 1887, pp. 231-3).

ness,—for is not Christ's body whole? But he sweeps his hand over all the strings. He has taken Christ for his mind, for his memory, for his will also; and we learn that he therefore no longer makes mistakes, no longer forgets things, and no longer is irresolute or stubborn at the wrong places. "Christ in him" has become the real agent in all his mental and moral activities. Even his faith is not his own, but Christ's. This is especially puzzling, because he tells us elsewhere that we must "take" Christ for all these things or else we do not get them, and that this "taking" is our own act, Christ becoming our life only subsequently and consequently to it. Here he tells us, however, that not even faith must come between us and Jesus. Once he thought he should have "to work up the faith," and so he "labored to get the faith." But that did not work. "And then God seemed to speak to me so sweetly, saying, 'Never mind, my child, *you* have nothing. But *I* am perfect Power, I am perfect Love, I am your Faith, I am your Life. I am the preparation for the blessing; and then I am the Blessing too. I am all within and all without, and all forever.'" And then he exclaims; "It is just having 'the Faith of God' (Mark xi. 22 margin). 'And the life I now live in the flesh, I live' not by faith *in* the Son of God, but 'by the faith *of* the Son of God' (Gal. ii. 20). That is it. It is not *your* faith. You have no faith in you, any more than you have life or anything else in you. . . . You have to take His faith as well as His life and healing, and have simply to say, 'I live by the faith of the Son of God.' . . . It is simply Christ, Christ alone."⁶³ Christ thus does our

⁶³Pp. 9, 10. Similarly, Hannah Whitall Smith, *Every-Day Religion*. 1893, p. 153, makes Mark xi. 22 mean: "We are commanded to have the same sort of faith that God has." "Romans iv. 15 describes," she says, "the sort of faith God has." "He creates things by merely calling them as though they were." "How much of this creative power of faith his children share in, I am not prepared to say" she modestly adds. "But," she continues, "that we are called to share far more of it than we have ever yet laid hold of, I feel very sure." All this from a simple objective genitive! One would like to see them try their system of interpretation on Col. ii. 12.

very believing for us, and we live not by faith in Him but by His faith in us. We have, indeed, "to take His faith," just as we have to take His life, and we do not quite understand what this "taking" is, if it is not already faith. As now, however, we take His faith and it becomes our faith, so we "take" His body and it becomes our body, and—as His body is now our body we are in a bodily sense, of course, whole. Dr. Simpson actually teaches this. You can "receive Christ" for your body's welfare as well as for your soul's; and when you do this, His body becomes your body. "His spirit is all that your spirit needs, and He just gives us *Himself*. His body possesses all that your body needs. He has a heart beating with the strength that your heart needs: He has organs and functions redundant with life, not for Himself but for humanity. He does not need strength for Himself. The energy which enabled Him to rise and ascend from the tomb, above all the forces of nature, was not for Himself. That marvelous body belongs to your body. You are a member of His body. Your heart has a right to draw from His heart all that it needs. Your physical life has a right to draw from His physical life its support and strength, and so it is not you, but it is just the precious life of the Son of God." "Will you take Him thus to-day," he therefore pleads. And he promises: "And then you will be not merely healed, but you will have a new life for all you need, and a flood of life that will sweep disease away, and then remain a fountain of life for all your future need." Dr. Simpson knows, for he has tried it. He gives an affecting account of how, learning the little secret of "Christ in you," he took Him for His bodily health too—and got not merely relief from suffering, not merely "simple healing," but Christ "so gave Himself that he lost the painful consciousness of physical organs." This is what "letting go and letting Christ" means, when it is taken "literally."

There is indeed one dogma which takes precedence in Mr. Trumbull's mind to the dogma of the "Christ within

us." This is the dogma of the inalienable ability of the human will to do at any time and under any circumstances precisely what in its unmotivated caprice it chances to turn to. To this dogma accordingly he cheerfully sacrifices his fervently asserted dogma of the "Christ within us" while in the very act of elaborating it. With a bathos of inconsequence which would be incredible did it not stare us full in the face, he actually inserts into the assertion that Christ has "constituted Himself my very being . . . my body, mind, soul and spirit," at the place indicated by the points, this bewildering parenthesis: "(save only my power to resist Him)". How, in the name of all that is rational, can I retain a power to resist Him when I retain no body or mind or soul or spirit of my own; when I no longer exist as a distinguishable entity, but Christ has become me as literally as the tree which furnishes the wood of which a desk has been made has become that desk? Where is the seat of this power to resist Him? And how can it act—successfully act—against the only agent that acts at all? Following out his inconsequent dogma of a "power to resist Christ" remaining in the "being" which Christ has constituted Himself, however, Mr. Trumbull proceeds to beg us not to think that he is "suggesting any mistaken unbalanced theory that, when a man receives Christ as the fulness of his life, he cannot sin again."⁶⁴ How can we help thinking just that when we have been told that Christ has constituted Himself our very being, our body, mind, soul and spirit; and, seizing the reins, has become the sole agent in all our activities,—He who "cannot fail"? Can Christ, who has thus become our very life, living thus in us, sin through us? And if He cannot sin through us, how can "we" sin, when it is no longer we who live, but He that lives in us? To say that "the 'life that is Christ' still leaves us our free-will and with that free-will we can resist Christ" is to deny *simpliciter* that Christ in us has "constituted Himself my very being . . . my body, mind, soul

⁶⁴ P. 15.

and spirit"; that my body, mind, will—"will" is expressly mentioned—and spirit have become "not merely His but part of Him." And when it is once said that "the 'life that is Christ' still leaves us our free-will" and that "with that free-will we can resist Christ," it is already denied *simpliciter* what is at once added—that "as I trust Christ in surrender, there need be no fighting against sin, but complete freedom from the power and even the desire of sin." How can he who is free from even the desire of sin possibly resist Christ? Is not resisting Christ sin? And if resisting Christ is sin, how can he who may at any time resist Christ be said to be free from all necessity of fighting against sin? Must he not fight against the impulse, the temptation, to resist Christ—even though in some mysterious sense, though retaining a liability to resist Christ, he has no "desire of sin"? And how can we talk of retaining the power to resist Christ if we "have learned that this freedom," from the power and even the desire of sin, "this more than conquering, is sustained in unbroken continuance as I simply recognize that Christ is my cleansing, reigning life?"⁶⁵

Obviously, Mr. Trumbull cannot maintain both these dogmas—the dogma of the substitution of Christ for us as the agent in all our activities, and the dogma of the possession by us of an ineradicable power to resist Christ. They destroy one another, and one must give way before the other. It is not difficult to determine which is the more deeply rooted in Mr. Trumbull's thinking. It is clear that his dogma of free-will is the foundation stone of all his thought, and that before it all else must give way. This is the account to give, indeed, of its emergence in this connection. He cannot refrain from throwing in a caveat in its favor, even when engaged in elaborating its contradictory—a dogma of the sole agency of Christ in all the activities of the surrendered Christian. In the light of Scripture, however, the one dogma, equally with the other, is

⁶⁵ P. 16.

wholly untenable. The Scriptures have a doctrine of free-will and they have a doctrine of Christ within us. But the doctrine of Scripture on neither of these matters has anything in common with the exaggerated dogma on it which Mr. Trumbull announces. It happens that the Scriptural doctrine on both matters may be suggested by a single Scriptural phrase, which may stand for us as their symbol: make the tree good that its fruit may be good also. Christ dwells within us not for the purpose of sinking our being into His being, nor of substituting Himself for us as the agent in our activities; much less of seizing our wills and operating them for us in contradiction to our own immanent mind; but to operate directly upon us, to make us good, that our works, freely done by us, may under His continual leading, be good also. Our wills, being the expression of our hearts, continually more and more dying to sin and more and more living to holiness, under the renewing action of the Christ dwelling within us by his Spirit, can never from the beginning of His gracious renewal of them resist Christ fatally, and will progressively resist Him less and less until, our hearts having been made through and through good, our wills will do only righteousness.

Mr. Trumbull's attempt to perform the impossible feat of uniting in one system an express autosoterism and an equally express quietism naturally brings him into endless self-contradictions. He writes in *The Sunday School Times* as follows:⁶⁶ "Christ is living the victorious life today; and Christ is your life. Therefore stop trying. Let Him do it all. Your effort or trying had nothing to do with the salvation which you have in Christ: in exactly the same way your effort and trying can have nothing to do with the complete victory which Christ alone has achieved for you and can steadily achieve in you." That is express quietism, and we must not permit that fact to be obscured to us by our instinctive sympathy with the element of truth

⁶⁶ Tract on *Is Victory Earned or a Gift?*

in quietism here thrown into observation—the purity of its supernaturalism in the mode of salvation. Now Mr. Trumbull having proclaimed this Quietistic Gospel, he is very naturally taken to task for it from the autosoteric point of view. How does he meet the assault? Why, by turning right around and asserting with equal emphasis the Autosoteric Gospel! “It is true,” he writes, “that God can save no man unless that man does his part towards salvation. But what is man’s part? It is to receive the salvation that God offers him in Christ. . . . God forces salvation on no one; and God has revealed to us in His Word that many reject salvation. Our wills are free to act; their action is the accepting or the rejecting of the ‘free gift of God . . . eternal life in Christ Jesus our Lord.’ ” This is very bad. It is not only that it stands in direct contradiction with what was formerly said. It does that. There, we were to let Christ “do it all”; here we are to do a part ourselves. The formula there was, “Christ only”; the formula here is “Christ, plus my receiving.” An unhappy attempt is, indeed, made to interpret the act of receiving as no act: “But this act of the will, by which we voluntarily and deliberately decide to take what God offers us, is not what was meant, in that editorial on Victory, by ‘effort.’ ” And yet this voluntary and deliberate act of the will is “man’s part” “toward salvation”—and such a part that there is no salvation except by its procurement. And surely it cannot be pretended that a voluntary and deliberate decision, a decision on which our salvation absolutely depends, to take what God offers, requires no effort, and is accomplished without trying,—especially by a dead man; a man into whose heart Christ, who is our life, has not come, into whose heart, Christ, who is our only life, cannot come unless and until the man does this, his part, toward salvation, and does it, of course, since Christ his only life has not and cannot come to him until he does this his part—apart from Him and without His help. This would be as much as to say that Christ’s call to Lazarus must needs have been

ineffective until dead Lazarus, by a voluntary and deliberate act of his will, decided to take what God offered him in that call. What is most important to observe about Mr. Trumbull's new statement therefore is not that it is directly contradictory to his former one,—which it essays to explain—but that, very happily, it is not at all true. It is not true that "God can save no man unless that man does his part toward salvation." Man has no part to do toward salvation: and, if he had, he could not do it,—his very characteristic as a sinner is that he is helpless, that he is "lost." He is very active indeed in the process of his salvation, for this activity is of the substance of his salvation: he works out his own salvation, but only as God works in him the willing and the doing according to His own good pleasure. It is not true that "God forces salvation on no man." It would be truer to say that no man is saved on whom God does not force salvation,—though the language would not be exact. It is not true that the "eternal life in Christ Jesus our Lord" which is the "free gift of God" is merely put at our option and "our wills are free" to accept or reject it. Our wills are free enough, but they are hopelessly biased to its rejection and will certainly reject it so long as it is only an "offer." But it is not true that God's free gift of eternal life to His people is only an "offer": it is a "gift"—and what God gives He does not merely place at our disposal to be accepted or rejected as we may chance to choose, but "gives," makes ours, as He gave life to Lazarus and wholeness to the man with the withered hand. It was not in the power of Lazarus to reject,—it was not in his power to accept—the gift of life which Christ gave him; nor is it in the power of dead souls to reject life—or to "accept" it—when God "gives" it to them. The God in whom we trust is a God who quickens the dead and commands the things that are not as though they were.

It would be impossible that so extreme a doctrine of the autocracy of the human will as Mr. Trumbull holds, should not affect his doctrine of perfection. It does affect it,

modifying and limiting it in more ways than one. It is doubtless to his doctrine of the will that it is ultimately to be traced, for example, that perfection is conceived by him as limited to deliverance from the commission of "known sins." This conception is rooted in the externalizing view of sin which finds it in the stream of acts rather than in the agent himself, and homologates the definition of sin which confines it to the deliberate violation of known law. It is a conception of perfection quite out of gear with Mr. Trumbull's mystical notion of the Christ within us and its consequent quietism. If Christ has indeed taken over our living for us and become Himself the principle of our actions, the formula that we are delivered from the commission of "known sins" loses all meaning. Known to whom? To us, who are no longer the agents in our activities? Or to Christ, who has taken all "the responsibility" for our activities? Surely there are no sins which Christ does not know to be sins. Or are we to suppose that Christ carefully adjusts Himself in the government of our lives to the measure of the knowledge of sin which we possessed—each of us—before He took us over; and will not work through us on a higher plane than that? That Mr. Trumbull, nevertheless, in expounding his doctrine of perfection, clings to this formula,—“freedom from the whole power of every known sin,” “freedom from all our desires for every known sin at once,”⁶⁷ “it is the privilege of every Christian to live every day of his life without breaking the laws of God in known sin, either in thought, word or deed,”⁶⁸ our victory “is as complete now in relation to every known sin as it ever can be; it meets all our needs and breaks the whole power of our sin”⁶⁹—can be accounted for only by the strength of the hold which his Pelagianizing doctrine of the will has on him. His Pelagianizing doctrine of the will is the primary element in his thought and every-

⁶⁷ *Victory in Christ*, p. 110.

⁶⁸ *Victory in Christ*, p. 17.

⁶⁹ P. 117.

thing else must be adjusted to it—even his doctrine of perfection.

It is no doubt from the same source also that the influences flow which prevent him from teaching a stable perfection. On his doctrine of the Christ within us he ought to teach a stable perfection. And he makes use of expressions here and there which seem to imply that the perfection which Christ's indwelling in us brings us must last. The essence of his teaching here in fact is that when we by faith entrust our lives to Christ He undertakes for us; that after that condition is fulfilled we are to be passive—to struggle and fight no more—to leave it to Christ, and He will do the rest. He has taught us, indeed, that "it is Christ's responsibility to bring me into, and keep me in, victory, after I have surrendered to Him absolutely."⁷⁰ But this is not the most fundamental line of his teaching. That compels him to say, "Yet we have the responsibility, too," and that is but a weak expression of his real meaning. Not only is our reception of the Victorious Life conditioned on an act of our own, performed in the power of our own free will,⁷¹ but our retention of it after it has been received is conditioned on acts of our own, ever repeated acts of faith, performed in our own free will. Thus after all, struggle, not quiescence, becomes the mark of the Christian, though the struggle is not to refrain from sinning, but to maintain, or rather continually to renew, the faith on which everything hangs. For Christ gives us but a moment by moment keeping, conditioned on a moment by moment faith on our part. Mr. Trumbull cannot call to his aid here—as he attempts to do—a true saying of Dr. J. Wilbur Chapman's, which he quotes, to the effect that "the great thing is, not how much I love God, but how much God loves me" or the true exhortation of Frances Ridley Havergal already mentioned, to the effect that we are to "entrust to Him our trust."⁷² These remarks come out of a quite

⁷⁰ P. 237.

⁷¹ Cf. pp. 5, 19, 26, 73, 75, 77, 115.

⁷² P. 117.

different fundamental attitude from his own: a fundamental attitude which suspends our salvation utterly on God and therefore rests wholly on His love for us and expects faith itself only from His hands. Mr. Trumbull on the contrary suspends our salvation on our own will—"there is where free will comes in"; and demands action of our own free determination as the condition precedent of all God's benefits. "Christ never accomplishes spiritual results except through the person's will. . . . Christ does not give a spiritual blessing to a person apart from that one's will."⁷³ What he actually teaches therefore is—just as John Wesley taught—an intrinsically fallible perfection, a perfection out of which it is possible for us to fall—out of which, in point of fact, we may fall any minute—if we should not even say every minute. But we can equally readily get it back at once by merely "claiming" the promise again; and then "go on in Him just as if it had never happened." "For your failure did not weaken Jesus Christ. He is just as strong after the worst failure of your life as He was before."⁷⁴ Alas! that we cannot forget that He was not strong enough before to keep us from falling,—despite His own assurance that He is (Jude 24): and alas! that, having had experience of His failure, we can no more confidently entrust ourselves to Him! What Mr. Trumbull really means to say is that we should "turn always from our past, from our failure or victory, to Himself, moment by moment looking to Him." That at all events, is good

⁷³ P. 238. Mr. Trumbull goes on to say: "In sleep the will is quiescent or irresponsible. Christ forces no spiritual blessing upon a person whose will is not responding. If you go to sleep victorious you will wake up victorious; if you go to sleep defeated you will wake up defeated." To deny that God can work in us while we are asleep is the strongest possible way of saying that our wills are the decisive factors in every case. Fortunately Dr. Griffith Thomas has a better teaching (p. 162):—"God is at work when you and I are asleep; God is continually at work in us though we know it not. We must not limit his work to our consciousness of him." Here are two doctrines of God and two doctrines of man which stand as far apart as darkness and light: they are polar in their antithesis.

⁷⁴ P. 118.

advice. But Mr. Trumbull adds, strangely enough in this context, that we "will find that He is permanent, always able and always faithful." Is He, on Mr. Trumbull's teaching, able and faithful to keep us from falling? No: what Mr. Trumbull teaches is that we always have the power in our own free will to fall, and always have the power in the same free will to return: it all depends on our free will and *not* on His keeping. The condition of our salvation is a continually repeated, or maintained, will on our part to be saved; and the actual doctrine taught is that our life of holiness—such holiness as consists in freedom from the commission of "known sin"—depends on this continually repeated or maintained will, a moment by moment faith, exercised in our own strength. It is not of grace but of will that we are saved; it is not of God that shows mercy but of him that runs. If there is nothing else, there is free-will which can always separate us from the love of God which is in Christ Jesus our Lord.

Of course Mr. Trumbull cries out in horror that it is not Christ that has failed: it is our trust in Christ that has failed: that "the only thing that can get us out of victory, when we have surrendered to Christ, is to cease to trust Him wholly."⁷⁵ But that only shows that our dependence must be in our trust, not in Christ. Christ cannot keep us in trust: but our trust can keep us in Christ. Our trust can fail—and Christ cannot or will not prevent it: our only recourse is to renew it ourselves. That fortunately we are told we can do. We can fall out of our trust apparently very easily; but happily, when that happens, we can get it back again just as easily. Life is a web, woven by the shuttle plying in and out—as it does in other webs. The under strand is sin: the upper perfection: and so we weave it day by day. "No one, of course, is having the victorious life *while* he is being defeated; but he may have had it just before, and he may have it just after his defeat. The victorious life is always a matter of the present moment. It

⁷⁵P. 238.

is always only a moment by moment victory, depending on a moment by moment faith. No one can take victory for a season." We *can* have it continuously; but then,—that is only *if*—if we have faith continuously. And—whether we have faith continuously—that is "up to us."

This is as express a Pelagianism as Pelagius' own. It is not the same Pelagianism as Pelagius' own. It substitutes faith for Pelagius' works and it draws on God for all saving operations. These things give it a certain specious appearance of Evangelicalism and it is doubtless in this specious appearance of Evangelicalism that the appeal of this system lies for devout men. But they do not the less make it pure Pelagianism. The antithesis to the Pelagian works is not faith, but grace; and grace is a thing that cannot be commanded by the fulfilment of conditions—*ex vi verbi* it is gratuitous. It is a poorer Pelagianism than Pelagius' own to substitute faith for works as a condition securing God's favor: especially if the favor of God which is secured brings with it cessation of moral endeavor on our part. That merely betrays the little regard we have for righteousness and it may even be but to open the door to antinomianism. And it is something far worse than Pelagianism, something the affinities of which are with magic rather than religion, which supposes that the activities of God can be commanded by acts of men, even if these acts be acts of faith. It is the essence of magic as distinguished from religion that it places supernatural powers at the disposal of men for working effects of their own choosing. It cannot be overlooked that the whole tendency of the teaching of Mr. Trumbull and his coterie is to place God at the disposal of man, and to encourage man to use Him in order to obtain results which he cannot attain for himself. This is of course to stand things on their head, and in doing so to degrade God into merely the instrument which man employs to secure his objects.

The whole representation of the relations of man and God which is given us by Mr. Trumbull and his associates

is to the effect that God is released for action at man's option. So much stress is laid on the freedom of man that no freedom is left for God at all. The analogy of a material force is most unpleasantly suggested. We happily have not met in Mr. Trumbull's expositions with such an express development of this analogy as is given for example by Dr. A. T. Pierson who, in his little book on *The Keswick Movement*, speaks constantly of God as a reservoir of grace on which we draw, and even permits to himself such an objectionable phrase as "Holy Ghost power,"—which, we are informed, is at our disposal.⁷⁶ But the fundamental conception is the same. God stands always helplessly by until man calls Him into action by opening a channel into which His energies may flow. It sounds dreadfully like turning on the steam or the electricity. This representation is employed not only with reference to the great matters of salvation and sanctification in which God's operations are "secured" (or released) by our faith, but also with reference to every blessing bestowed by Him. We are not only constantly exhorted to "claim" blessings, but the enjoyment of these blessings is with wearying iteration suspended on our "claiming" them. It is expressly declared that God cannot bless us in any way until we open the way for His action by an act of our own will. Everywhere and always the initiative belongs to man; everywhere and always God's action is suspended upon man's will. We wish to make no concealment of the distress with which this mode of representation afflicts us. When Erasmus even distantly approached it and spoke of "securing" the grace of God by "some little thing" retained to human powers, Luther told him flatly that he was outpelagianizing Pelagius. Man does not "secure" the grace of God: the grace of God "secures" the activities of man—in every sphere and in every detail, of these activities. It is nothing less than degrading to God to suppose Him thus subject to the control of man and unable to move except as man permits Him

⁷⁶ *The Keswick Movement*, 1903, p. 84.

to do so, or to produce any effects except as He is turned into the channels of their working at man's option. We shall not, however, dwell on this matter at length, although it is the most fundamental and most objectionable element in Mr. Trumbull's teaching.

We have now run through the constitutive elements of Mr. Trumbull's system of teaching. For, it is very distinctly a system of teaching. This system of teaching is not new in the sense that it breaks out an entirely new path. It is, as Mr. Trumbull himself very properly apprehends it, essentially a continuation of the teaching of Mr. and Mrs. Pearsall Smith, as prolonged in the Keswick movement. In this sense it is merely the latest form in which the general system of teaching represented a half-century ago by Mr. and Mrs. Smith has been presented to us. This latest form is not the best form of this system. Mr. Trumbull's mode of conceiving and presenting this general system of teaching shows a tendency not only to throw up into emphasis, but to push to extremes, the elements in it which are least tenable. We do not say that Mr. Trumbull has injected these untenable elements into this system of teaching. That would imply that they were not present in it until it came into his hands. They have on the contrary been present in it from the beginning. That, its origin in the teaching of Mr. and Mrs. Pearsall Smith secured for it. But Mr. Trumbull has "brought them out" and given them new point and new sharpness of statement, or perhaps we should better say, new baldness. Above all, he has definitely placed the system on an openly Pelagian basis. Not again, as if express Pelagian conceptions have not always lain at the basis of this system. But he has given this Pelagianism complete dominance in the system, and that in a particularly objectionable form of statement. Perhaps we may sum it all up in one word by saying that in Mr. Trumbull's hands this objectionable system of teaching has run fairly to seed.

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THE PURPOSE OF THE AGES*

That remarkable and unique phrase, "in the heavenlies," occurs no less than five times in the Epistle to the Ephesians. It is found only in Ephesians. "The God and Father of our Lord Jesus Christ hath blessed us with every spiritual blessing in the heavenlies" (i. 3). God raised Christ "from the dead, and made him to sit at his right hand in the heavenlies" (i. 20.) God "raised us up with Christ and made us to sit with him in the heavenlies" (ii. 6). God called the church into being "to the intent that unto the principalities and the powers in the heavenlies might be made known the manifold wisdom of God" (iii. 10). The church of God is summoned to "wrestle not against flesh and blood but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenlies" (vi. 12).

Clearly the phrase denotes not a locality, but a "supramundane, supra-sensual, eternal order," a spiritual realm that encases and surrounds our physical universe. It is "the sphere of the ruling forces of the universe, of all the spiritual activities, that immaterial religion, that unseen universe," which lies behind the world of sense. "In it great forces are at work, forces which are conceived of as having an order and constitution of their own, as having become in part disordered forces, which are opposed to us and wrestle against us. Forces, however, over all of which, be they evil or be they good, Christ is finally to be enthroned and we in him." Ephesians is the epistle of the heavenlies, "the Alps of the New Testament." The apostle Paul in this epistle climbs a lofty mountain-peak and takes a far-reaching view of the valleys of the past, the present and the future lying beneath him; and running through all these valleys and joining them together he sees the

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shining river of a divine purpose that is to be realized in Christ through the Church. Or, to change the figure, Ephesians tells of a golden chain, whose links run through all time, bind all time and the eternity that follows, back to the eternity before time was. Ephesians unrolls before us the divine panorama of the ages. Paul takes his stand by the throne of God and looks down upon the events of history. From the standpoint of that throne he gives a spiritual view of history. The word "spirit" or "spiritual" occurs thirteen times in Ephesians. The inspired apostle carries us behind the stage on which the events of history take place, and shows us an unseen yet real and mighty Kingdom, more real and more powerful than any of the Kingdoms of earth. He gives us a glimpse of the eternal and world-wide purposes and movements of God. "Ascending into these lofty regions, he views the Church in relation not to time but to eternity, not to the nations of the world but to the universe at large." This is what is meant when we call Ephesians the epistle of the heavenlies.

Another significant expression in Ephesians, well worthy of our careful attention, is the word "mystery," which occurs six times in this brief epistle. The word is found twenty times in Paul, all told. He uses it sixteen times to express the thought of the universality of the Church, the incorporation of the Gentiles in the body of Christ, the union of both Jew and Gentile in one society. He employs it four times to express special truths in the Christian revelation. That is to say, Paul uses the word "mystery" sixteen times in the general sense of the universality of the Church; and of the sixteen occurrences of the word in that general sense six are found in this one Epistle to the Ephesians. Ephesians is pre-eminently the epistle of the mystery. It uncovers the greatest and deepest and dearest secret that ever lay in the divine mind and heart, namely, the formation of a church in the Jewish Messiah that should be one and universal. This secret is called "the mystery of God's will according to his good pleasure which he pur-

posed in Christ" (i. 9); it is called "the mystery" (iii. 3); "the mystery of Christ, which in other generations was not made known unto the sons of men" (iii. 4); "the mystery which for ages has been hid in God" (iii. 9); "the mystery of the gospel," for which Paul was an ambassador in chains (vi. 19-20). Ephesians proclaims that the supreme secret of God, the root philosophy of the universe, "the one far-off divine event to which the whole creation moves," is the formation of the Church in Christ.

A third key-expression in Ephesians is the word translated "dispensation." It is found six times in Paul, and three times in Ephesians alone. The apostle speaks of "a dispensation of the fulness of the times to sum up all things in Christ" (i. 10). He reminds his readers that they have surely heard "of the dispensation of that grace of God which was given me to you-ward" (iii. 2). He declares that his life-work was "to make all men see what is the dispensation of the mystery which for ages hath been hid in God" (iii. 9). In each instance Paul uses the word to denote the carrying into effect of a prior purpose, an eternal purpose. The word in Ephesians conveys the specific idea that the appearance of the Church in history is the carrying out into effect of a purpose that had for ever been in the mind and heart of God.

Paul refers to the "Gentiles" five times in Ephesians, and each time he employs the word to emphasize the thought of the universality of the Church, the admission of all men to the blessings of the gospel. Dean Farrar says of Ephesians: "It is the most sublime, the most profound, the most advanced and final utterance of Paul's gospel to the Gentiles." It gives the ripest and final results of Paul's thinking concerning the universality of the Church. When we recall the fact that in I. Corinthians, "the Gentiles" are mentioned only three times and only once in II. Corinthians, we readily see that Ephesians may well be called "the Epistle of the Gentiles."

I desire to call your attention to one other significant expression in this epistle. I refer to the word "purpose." 'Tis true, it occurs only twice, but it is employed both times in a very significant connection. In its first occurrence (i. 11) Paul declares that the Church was fore-ordained, "according to the purpose of Him who worketh all things (literally, who energizeth the universe) after the counsel of his will." Here the apostle asserts that the formation of the Church is one among the many purposes of God. In the second occurrence of the word Paul advances to a profounder truth, and declares that the making of the universal Church in the Jewish Messiah is not merely one among the many divine purposes, but is the central purpose of God in history. God brought the Church into being "according to the eternal purpose which he purposed in Christ Jesus our Lord" (iii. 11). Note that the phrase, "the eternal purpose," is literally "the purpose of the ages," which means the purpose running through the ages, the purpose that binds the ages into one whole; the purpose that guides, controls, directs all events of history unto one final goal. All other purposes, all other enterprises, all secular happenings are made subservient to this one supreme purpose, namely, the formation of an universal Church in Christ Jesus; and in the interests of this pre-eminent purpose the whole world is governed. The appearance of the Church in history is no subsequent emendation of the plan of creation; it is the eternal forethought, the all-controlling thought, the beginning, the middle and the end of all God's ways and works. Everything else in history is only a tiny whirlpool or eddy near the bank, while the great central stream of history is the Church. God, the great constructor of the universe, has through all the centuries been unrolling the panorama of the ages in fulfillment of his eternal purpose to build in His Son one universal and everlasting Church. The forming of this Church is "the fulfillment of all hopes, the perfection of all philosophy, the interpreter of all revelations, the key of all seeming contra-

dictions in the physical and moral worlds." In his deeply spiritual commentary on Ephesians, John Pulsford happily expresses the central thought of the Epistle in the formula: "Christ and His seed, central to all things."

Combining these key expressions—"in the heavenlies," "the mystery," the dispensation," "the Gentiles," and "the purpose of the ages," we obtain the sublime theme of the Epistle: "The Formation of one universal and unending Church in Christ Jesus is the Purpose of the ages"; it is the one far-off divine event to which the whole creation moves. The Christian Church is the centre and end of all history. This thought runs through every paragraph of the Epistle. There are, however, three passages, which we may call theme-texts, where the central idea of the Epistle is expressed in simple yet profound language. The first of these texts is i. 10: "to sum up all things in Christ"; literally, "to head up the universe in the Christ." The Jewish Messiah is to be the head of a new and redeemed universe. The second theme-text is i. 22-23: "The Church, which is His body, the fulness of His that filleth all in all." The Head finds completeness in the Body. The Church is the completion of the Christ. The Church is ever moving on towards a completeness absolute and all-inclusive. The third theme-text is iii. 10-11: God called the Church into existence in order to make known his manifold wisdom "according to the purpose of the ages he purposed in Christ Jesus our Lord."

Over and over again Paul emphasizes the thought of the Church's unity. The unity of the Church is effected through the union of the believer with Jesus Christ. The expressions "in Christ," "in the Lord," "in Him," occur over thirty times in the Epistle. We are chosen in Christ, adopted in Him, redeemed in Him, inherited in Him, sealed in Him, made alive in Him, made to sit together in the heavenlies in Him, created in Him for good works; the purpose of the ages was formed and wrought out in Him. God has made Jesus Christ "the radiating centre of spirit-

ual forces for the universe. The goal of God's gracious purpose is in the end to sum up all things in Him."

But the Church is not only one, it is likewise universal. It reaches out over all races, over all barriers and divisions of mankind. The word "all" occurs fifty-one times in Ephesians. "Here for the first time," declares Hort, "we hear Christians throughout the world described as together making up a single ecclesia, a single assembly of God, or Church." "What is characteristic of Ephesians is the vision of the universal Church, the Church of all the nations and of all the ages, the body and bride of a risen and ascended Christ, an instrument for the expression of his mind and heart and for the working out of his eternal purposes, by bringing all men to a knowledge of the truth and faith in him." All believers are parts of one divine temple, are citizens of one city, are members of one family. Throughout the Epistle the apostle is presenting the idea that there is "No East, nor West, nor border, nor breed, nor birth when two men in Christ Jesus stand face to face, though they come from the ends of the earth."

Not only is the Church one and universal, it is the same in all ages; it has unending continuity. There has been only one Church; it is the Church in Christ Jesus. The sweep of Paul's thought takes in not only all races, but all the ages—past, present, and future. It is the "eternal" epistle, setting forth the thought that the Church is one and the same in all ages.

The formation of one universal, unending Church is the divine purpose of the ages; that, according to our view, is the splendid theme of Ephesians. We now propose to give a rapid sketch of the literary structure and arrangement of the Epistle, in order that we may discover how the apostle develops and unfolds such a sublime conception. We claim for Ephesians nothing less than what Marcus Dods claimed for the Gospel according to John: "It is a perfect work of art; from the first word to the last there is no paragraph, sentence, or expression which is out of its place, or

with which we could dispense; part hangs together with part in perfect balance." The flow of its sublime eloquence sweeps forward along the channel of logical arrangement and argument. Nevertheless, the commentaries have failed to see the perfect structure and symmetry of the Epistle. For example, MacPherson asserts: "In this Epistle, even more decidedly than in any other epistle of Paul, the impassioned character of the composition renders it difficult to arrange the contents according to any structural, logical and orderly scheme. Whatever the plan adopted, ideas will make their appearance under one head which would apparently take rank more appropriately under another; or, at certain points, expressions will be given to thoughts which in a slightly different form or connection have been introduced elsewhere."

It would be hard to pack into a brief statement a more erroneous conception of the structure of Ephesians. MacPherson has failed utterly to trace the anatomy of the Epistle. He has missed the organic cleavages. The student does not have to try to arrange the contents according to any logical and orderly scheme. It is not left to the student to adopt any plan or to put ideas under any one head. Paul has cared for all these things himself. The Epistle itself is a logical whole, a literary unit. When the student has discovered the true organism of the Epistle, he will see every part dove-tailing beautifully into every other part. In the perfection of its form as well as in the heavenliness of its matter he will see an evidence of its inspiration. And yet we are forced to admit that we have never seen in print a real analysis of the Epistle. To be sure, the commentaries give what they call an "analysis," but it is no more than a table of contents, with no exhibit of the logical connection between the paragraphs. Westcott alone approaches what may be called an analysis.

Let us now examine the structure of Ephesians, to ascertain whether it is built upon any consistent and logical plan.

Paul opens in the first two verses with his customary

salutation, where we have a brief description of the writer of the Epistle, the readers and the greeting. At the third verse we come upon the opening prayer (which we find in all Paul's epistles to churches except in that to Galatians), with its uniform parts, Thanksgiving (vss. 3-14), and Petition (vss. 15-23). Thus, the opening prayer occupies the whole of the first chapter, with the exception of the first two verses, which contain the salutation. However, a careful study of the thought-content of this opening prayer clearly shows that it also gives us the apostle's first great thought about the Church, and that consequently the body of the Epistle begins precisely where the opening prayer begins, at verse 3 of Chapter i. Let us glance at this marvellous prayer for a moment. It begins with an outburst of thanksgiving to God for our every spiritual blessing in Christ Jesus: "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with every spiritual blessing in the heavenlies in Christ" (i. 3). Then the apostle proceeds, in vss. 4-14 to enumerate these blessings. They are seven in number: fore-ordination, election, adoption, redemption, inheritance, sealing, and final and complete redemption of God's own possession. These seven blessings sweep the whole gamut of God's loving and gracious purposes to mankind through the Church. Observe that the first two of these blessings—fore-ordination and election—carry us back into the eternal past, "before the foundation of the world"; and that the last, the seventh—final and complete redemption of God's own possession—sweeps forward into the distant future, when all the ransomed hosts of God have been saved, to sin no more; while the four blessings, lying in between the eternal past and the eternal future, summarize God's merciful dealings with mankind through the Church in time. In thus unrolling before his readers this magnificent panorama of God's goodness to mankind, the apostle has a distinct end in view. By tracing God's blessings to mankind through the Church back to a divine purpose in the eternal past the apostle endeavors

to present the sublime conception of the origin of the Church in eternity. That is the first great thought in Ephesians—the Church had its origin in the mind and purpose of God before the foundation of the world. That is the truth contained in the Thanksgiving part of the opening prayer.

The apostle now passes into the Petition part of his prayer, which occupies the remainder of Chapter i. Here he asks God to give to his readers power to appreciate, assimilate and impart to others these seven blessings. He prays that they may know three things: God's calling in the past; God's inheritance in the future; and God's power in the present. It is God's power in the present to us who believe, which is the all-sufficient guarantee that God's calling in the past will be realized in God's inheritance in the future. God, who chose the Church in eternity, is able to carry that Church through time and at last present it faultless before his throne, as the riches of the glory of his inheritance. Hence it is perfectly obvious that one central thought runs through both the thanksgiving and the petition parts of the opening prayer, and that thought is the origin of the Church in eternity.

So far in the epistle we had had the origin of the Church in eternity. Now the question is bound to arise just at this juncture: How is the Church to assume an objective existence in time? How is the Church to pass from its subjective existence in eternity in the mind and purpose of God to its objective existence in history? How does the Church pass from existence in *posse* to existence in *esse*? I say that question is bound to arise just at this point; and I maintain that that is precisely the question which Paul discusses in chapters ii and iii, namely, the origin of the Church in time.

There is a close thought-connection between the closing paragraph of Chapter ii and the opening paragraph of Chapter iii. Paul had just spoken of the exceeding greatness of God's power, which he wrought in Christ when

he raised him from the dead and made him to sit at his right hand in the heavenlies. Now the apostle declares that the same divine power which lifted Christ alive out of his grave and set him at God's right hand came down to our earth and lifted human souls out of their graves of sin and spiritual death and made them alive together with Christ, and raised them up with him, and made them to sit with him in the heavenlies. That is how the Church got its start in time—by the coming down of the creative power of God to quicken dead souls. Without the coming of that power the Church never would have appeared in history. The Church owes its origin in time to the quickening power of God, and to that alone. That this is how the Church began in time Paul proves conclusively in ii. 1-10. The Church, he asserts, is composed of souls once dead in sin, but now alive in Christ. These dead souls could not have been instrumental in their own resurrection; their quickening into spiritual life was due to divine power.

Now if this be a true account of the Church's composition, it necessarily follows that the Church is a real unity, because it has been made out of the same raw material acted upon by the same outside power. Therefore, we would naturally expect Paul to take up next in order the subject of the unity of the Church in time. This he does in the next paragraph, ii. 11-22. Formerly the human race was divided into two sections, the Gentile and the Jew. The Gentile was Christless, churchless, hopeless and Godless. But now, in Christ Jesus, Jew and Gentile have been made into "one new man," and both have been reconciled in one body unto God through the cross of Christ, through whom they both have access in one Spirit unto the Father. The consequences of this union are that believers of all nations and ages are citizens of one city, members of one family, parts of one temple, a holy temple in the Lord, in whom they are builded together for a habitation of God in the Spirit.

So far, in this section of the Epistle which deals with

the Church on the field of history, Paul has spoken of the composition and the resultant unity of the Church. There now remains only one further idea to give a complete discussion of the origin of the Church in time, and that is the thought of its mission or purpose. The mission of the Church is the particular topic that demands consideration just at this stage in Paul's discussion. We have been told that the Church is composed of souls once dead in sin but now alive in Christ, and that the Church thus composed is "one new man" in Christ. "But," we ask, "what is the Church for? What is its mission or purpose? Why has God called it into being and made it one in Christ Jesus?" This question the apostle now takes up and answers in iii. 1-13. He declares that the mission of the Church is to make known to the principalities and the powers in the heavenlies the manifold wisdom of God. The word "manifold" means literally the many colored, or very varied, wisdom of God. "The metaphor is taken from the intricate body of an embroidered pattern," and the manifold wisdom of God is seen in his control of millions upon millions of free agents without destroying their freedom, in his use of the varied capacities and powers of man, in his guidance of the complicated events of human life—in his making all men, all events, and all nations to work together for the furtherance of his purpose to build in His Son one universal and unending Church. The Church of God thus builded on the field of history is the most signal manifestation of the manifold wisdom of God. The very existence of a Church thus formed will flash throughout the universe the message of the manifold wisdom of God.

These three topics—the composition, the unity, and the mission of the Church on the field of history—embrace every essential feature pertaining to the Church in time. Hence, we are not surprised to find Paul bringing his discussion to a close at this point. The apostle has now given us in Chapter i. the origin of the Church in eternity, and in chapters ii.-iii. the origin of the Church in time. He

has presented in outline every essential feature of the origin of the Church. With this sublime view of the Church's origin spread out before him, how natural and appropriate would it be for Paul to close this part of his Epistle with a mighty outburst of praise. This is what we have in iii. 14-21. This paean of praise is one of the finest passages in Paul. "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you to be strengthened with power through His Spirit, that ye may be strong to apprehend with all the saints what is the breadth and length and height and depth of the love of God in making possible such a glorious Church." He closes with the doxology: "Now unto Him that is able to do exceedingly abundantly above all that we ask or thing, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus unto all generations, for ever and ever. Amen."

We have completed the first main division of the Epistle, chapters i-iii., where we have The Origin of the Church portrayed, and the two sub-divisions—the Origin of the Church in Eternity in chapter i., and the Origin of the Church in Time in chapters ii. and iii. Before we pass on to the second main division of the Epistle—chapters iv.-vi.—let me call your attention to a very interesting feature of the structure of chapters i.-iii. In i. 3 we read: "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with every spiritual blessing in the heavenlies in Christ." That one verse contains the substance of the first three chapters of Ephesians. Everything that follows that verse on through the third chapter is simply the expansion of the thought contained in that verse. In other words, Paul at the very beginning gives us an all-comprehensive statement of our spiritual blessings in Christ, and then he proceeds to unfold step by step the rich and varied content of those blessings. Paul takes his text and sticks to it to the end.

Thus the first main division of Ephesians—chapters i.-iii.,

—presents in rapid outline the Church of God from the standpoint of its origin. In the first chapter, its origin in eternity; in chapters ii.-iii., its origin in time; and the whole presentation begins and ends with an outburst of praise.

As we enter upon the second main division of the Epistle—chapters iv.-vi.—we find in the very first verse of chapter iv. a statement that throws a flood of light upon the organic structure of the whole Epistle. The first verse of chapter iv. reads: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called." Part of this verse looks back to chapters i.-iii., and sums them up in a brief statement. It is "the calling wherewith ye were called." That part of the verse—"the calling wherewith ye were called"—is an accurate description of Ephesians, chapters ii.-iii., where we have The Calling, or Origin, of the Church. The other part of the verse—"walk worthily"—looks forward to chapters iv.-vi. and sums them up. There we have the Walk, or Life, of the Church. Thus, iv. 1 is, so to speak, the link that binds the two main parts of the book together, and at the same time describes the respective themes of the two parts. These two topics—the origin and the life of the Church—embrace every essential feature of the Church. The Epistle to the Ephesians is a comprehensive and logical treatment of the Christian Church.

Let us look at chapters iv.-vi. more closely. We discover a section, iv. 1-v. 21, which is tied together by two threads. The first thread is indicated by the frequent occurrence of the expression "one another" or "each other," or "members one of another." We read: "forbearing one another in love" (iv. 21); "speak ye truth one with his neighbor, for we are members one of another" (iv. 25); "be ye kind one to another" (iv. 32); "speaking one to another in psalms and hymns and spiritual songs" (v. 19); "submitting yourselves one to another in the fear of Christ" (v. 21), etc. Manifestly, in this section the apostle aims to set forth what may be called the *organic* life of the

Church by which we mean the life of Christians as members of one body, the Church. The second thread tying this section together is revealed in the five-fold use of the word "walk." "Walk worthily of the calling wherewith we were called" (iv. 1); "that ye no longer walk as the Gentiles also walk in the vanity of their mind" (iv. 17); "walk in love" (v. 2); "walk as light" (v. 8); and "walk as wise" (v. 15). By use of the expression "walk," the apostle would emphasize the daily life of the Christian. Combining the thought of the organic life of the Church with this thought of the daily walk of the Christian, we reach the all-controlling truth in this section, namely, that the Christian, in every step of his daily life, should remember that he is a member of the body of Christ, the Church; that he is a part of a larger whole, and that his life should be lived in the light of that thought. Furthermore, the five-fold repetition of the word "walk" gives us the five-fold sub-division of this section dealing with the organic life of the Church. The Christian is to live this organic life by walking, first, in unity; second, in holiness; third, in love; fourth, in light; fifth, in wisdom. Under each of these five "walks" the apostle explains *what* is involved in thus walking—*why* we should thus walk, and *how* we may thus walk. Thus there are many evidences that this sub-division of the Epistle—iv. 1-v. 21—was arranged with the greatest care. The apostle groups his material with rare skill. Every part is in perfect balance with every other part, and the whole section gives a striking treatment of the organic life of the Church.

But, after all, the home, the Christian family, and not the Church, is the social unit. The family is the social unit, both in the Church and the State. Hence, we should be prepared to find the apostle giving some space, in his discussion of the life of the Church, to the Christian home. This he accordingly does in the next section, v. 22-vi. 9, where are set forth in great wisdom and particularity the duties and the rights of wives and husbands (v. 2-33), of

children and parents (vi. 1-4), and of slaves and masters (vi. 5-9). This section of Ephesians, dealing with the home life of the Church, is the most complete and the most sympathetic and gracious treatment of the Christian home in the whole Bible.

Paul introduces his last point in regard to the life of the Church with the word "finally." He is about to give us the climax of his most skilfully arranged discussion of the life of the Church. He paints a vivid picture of the Christian warrior, clad in God's panoply, going forth to make unending war with the evils in the world. Now, if we are correct in our claim that this section of the Epistle is climatic, we may say that Paul here (vi. 10-20) teaches that the highest expression of the life of the Church is to be found in an aggressive attack against the evils in the world. "The warfare here described is not the warfare of the individual Christian for his own salvation, but the greater conflict, in which Christ leads his forces against the enemies of the Gospel, against the powers that keep mankind in slavery. However, individual Christians are soldiers in this war, and the armor mentioned is such as individual Christians must put on."

We have now traced in brief outline Paul's discussion of the life of the Church (iv. 1-vi. 20). We maintain that it is a perfect literary organism, with no essential part lacking, and every part in its proper place. The apostle considers, first, the organic life of the Church; that is, the conduct and behavior of the members respecting their duties and rights within the Church itself, the Christian brotherhood. This topic, naturally and logically, comes first in a discussion of the Church's life. Next he takes up the home life of the Church, the duties and rights of Christians in the family circle. Logic requires a consideration of the home life of the Church just at this point. Lastly, he presents the aggressive and militant life of the Church, the duty of the Christian in the great world of sin. These three points—the organic, the home, and the militant, life of

the Church—coming in this order, make a well-rounded, properly balanced treatment of the life of the Church of Jesus Christ.

We cannot bring our survey of Ephesians to a close without directing your attention to the last word in the Epistle. It is the word "incorruptible." "Grace be with all them that love our Lord Jesus Christ with a love incorruptible" (vi. 24). The same word is used to express the imperishableness of God Himself. "Now unto the King eternal, incorruptible, invisible, the only God, be honor and glory, for ever and ever. Amen." (I. Tim. i. 17). Thus the word signifies that "the same imperishableness which is an attribute of God himself belongs to the unchanging order of the eternal world. Imperishableness is a characteristic of our new life in Christ, and of our love to him." That life and that love are immortal. The Church of Christ is immortal; it belongs to a region which is beyond the touch of decay and death. "Hence, the Epistle, which opened with a bold glance into the eternal past, closes with the outlook of an immortal hope."

" 'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church, victorious,
Shall be the Church at rest."

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COMMUNION WITH GOD AND WITH CHRIST.

It is not in a work on Systematic Theology that we should look for much in the way of personal incident. We find, however, something of the kind in a foot-note¹ in Dr. Charles Hodge's Theology. It reads as follows: "The late Dr. Cutler of precious memory, formerly rector of St. Ann's Church, Brooklyn, a short time before his death² met the writer in Chestnut Street, Philadelphia, and, without a word of salutation, said: 'Have you ever thought of the difference between communion with God and communion with Christ?' and passed on without adding a word."

Different views may be taken of this incident. The most obvious is the theological. It is on the face of it a theological inquiry. It was addressed to a man who had been teaching theology and writing about it for many years. He was an eminent authority. He was just the man to go to for information, supposing one in the position of an inquirer on some obscure point. He was a foeman worthy of one's steel, supposing one to be a controversialist. Dr. Cutler was about the same age. How explain his abrupt question? Was he, although eminent as preacher and pastor, nevertheless little schooled in theology? Was the subject of his mention something new to himself, and something he conceived might be equally new to others? Or, on the other hand, was he so well read that he had in mind some of the strifes of the past? But, on either of these suppositions, a merely theological explanation is wrecked upon the fact that he awaited no answer. This was not the act of one seeking information, or of one willing to engage in a debate.

There is a cynical view for mention of which we perhaps ought to ask pardon. Nevertheless, it is among the possibilities. It is not an unknown thing that even ministers should pose at times. It would be an explanation

¹ Vol. III, p. 638.

² Benjamin Clark Cutler b. 1797; d. 1863. Charles Hodge b. 1797; d. 1878.

of a kind if Dr. Cutler were just posing. He comes stalking along in a grand, gloomy, and peculiar manner. He does not descend to ordinary civilities and courtesies. He would imply that his superior intellect is occupied with thought that is remote from minds of lesser men. He strides on as one who most certainly has "astonished the natives." But no! Such a thing is conceivable on the part of some men; so poor and pitiable a thing is our nature, so fantastic the tricks it plays before high heaven suited to make the angels weep. Never of this man of God whom Dr. Hodge held in so high regard; whom multitudes revered; whose works have followed him, but whose record remains on earth unsullied and undimmed. There is a third explanation. We beg leave to return to it later.

In terms Dr. Cutler's question does put forward a great theological theme, an important religious topic.

In the literature pertaining to Communion with God we know of no greater name than that of Owen—John Owen. Owen is, of course, the eminent Nonconformist, the Puritan divine. The son of a minister, he was born in 1616. He was educated at Queen's College, Oxford. After holding one or two private chaplaincies he became chaplain to Oliver Cromwell and preacher at times before the House of Commons. He was made Dean of Christ Church College, and for some years was Vice-Chancellor of the University of Oxford. After the Restoration, in 1660, he lived in London as minister and pastor. He died in 1683, and is buried in that remarkable ground, Bunhill Fields, London. It is in description of his person that it is said, "in his younger age his was a most comely and majestic form; but in the latter stages of life, depressed by constant infirmities, emaciated with frequent diseases, and, above all, crushed under the weight of intense and unremitting studies, it became an incommodious mansion for the vigorous exertions of the spirit in the service of its God."³

A voluminous author, Owen began to publish in 1642.

³ *Enc. Brit.* (Ninth ed.), article, "Owen."

He dealt ever with major topics in the theological and controversial field. "As a theological thinker and writer he holds his own distinctly defined place among those Titanic intellects with which his age abounded. Surpassed by Baxter in point and pathos, by Howe in imagination and in the higher philosophy . . . he is unrivalled in his power of unfolding the rich meanings of Scripture. In his writings he was pre-eminently the great theologian, and in his practical counsels the Nestor of the Puritans."⁴

"Owen, Goodwin, Baxter, and Howe were the four leading men among the Nonconformist worthies. In assigning the first place to Owen I am not aware of being improperly influenced by my partiality for a favorite author, a partiality which, I confess, has been greatly increased by my researches into his history. It is the place which I apprehend to be indisputably due him, and which the general voice of enlightened Christians has long conferred."⁵

The same writer, speaking more particularly of Owen as an author, says: "That which appears most conspicuous in the character of Owen is the deep spiritual tone of his mind. To this all the other qualities in his temper, and every other attainment, must be made to bow. The grand ingredient in his practical and experimental writings is spirituality."⁶

Even more definitely Dr. James W. Alexander to the same tenor: "The joy of religion as converse most assured and intimate with the Mediator, God manifest in the flesh, beams with a holy radiance over all his numerous works which treat of Christ. . . . This it is which has endeared his writings to the most spiritual of the Evangelical churches, even among the unlettered; while the masculine theology which underlies this stratum of experience has commended the same treatises to minds otherwise prone to turn away from experimental religion."⁷

⁴ Dr. Andrew Thompson's *Memoir of Owen*.

⁵ Orme, in his *Memoir of Owen*.

⁶ *Ibid.*

⁷ *Princeton Review*, April 1852.

The praise accorded to John Owen is so nearly unanimous that it must be taken as deserved. The almost solitary note of dissent comes from Robert Hall. Hall greatly depreciated Owen. He did pronounce of him that his ideas were buried amid a heap of rubbish, and criticised severely his mode of reasoning. But it does not appear that he applied to him the remark often quoted. It was not Owen's works he characterised as "a continent of mud," but those of Dr. Gill, the Baptist theologian and commentator.⁸ In any case, the most devoted admirer of Robert Hall is under no necessity of claiming infallibility for him, or of denying that he, too, had prejudices. *Bonus dormitat Homerus.*

Among Owen's larger treatises is that on Communion with God.⁹ We follow him, but with some freedom of hand.

COMMUNION WITH GOD

All communion with God presupposes union with him. Owen, of course, begins with this, though, having dwelt upon it elsewhere, he does not enlarge upon it here. Such union is the antecedent and necessary foundation of communion. This union is not one of a metaphysical nature, not one involving pantheistic or monistic ideas. There is nothing of a mystical order in it—mystical, that is, in a vague and enthusiastical sense, the sense of those who have spoken uncouthly of men being "goddied in God" and "christed in Christ." It is the restored relation between God and the soul he created. It imports reconciliation. God and man were at one till sin disunited them. Man, made to be a living temple where God has his dwelling, and so, to use the fine word of John Howe, Owen's contemporary, "conversable" with him, became a temple broken down, defiled, and forsaken of its divinity. But in the dispensation of grace reunion is effected. We have the great words

⁸ See Hall's *Works* (Gregory's Edition), Vol. III. pp. 79 and 82.

⁹ In Vol. 2 of Goold's Edition of Owen's *Works*; in Vol. 10 of Russell's Edition.

and the great realities of Redemption, Regeneration, Justification, Adoption, and Sanctification. The obstacles to union such as inhere in man's ill-desert and in the corruption of his nature are removed. God returns to his temple. Converse is made again possible, and is actually set up in the heart. Believers are declared to be partakers of the divine nature in the sober and Scriptural sense of being made morally like God, like him in being holy. He abides in them and with them, as he does not with and in the godless. Taking them for his people, nearness, indwelling, manifestation are involved in the bond that unites. Union among men, the union of a kindred nature, is essential to communion; and even so there must be union with God in order to communion with him.

Communion, then, what is it? What its idea? It is, says Owen: "the mutual communication of such good things as wherein the persons holding the communion are delighted, bottomed upon some union between them. So it was with Jonathan and David; their souls clave to one another. There was the union of love between, and then they communicated all issues of love mutually. . . . Our communion with God consisteth in his communication of himself unto us, with our returnal unto him of that which he requireth and accepteth. It is perfect and complete hereafter in the heavenly life. It is now initial and incomplete, since we have here only dawnings and first fruits of perfection." Communion with God is, in brief, the reciprocal giving and receiving, the intimate and tender interchange, that goes on between God and his people.

As to the content of such interchange between God and his people, what is it which he gives and which they receive? Summarily it is, as Owen says, God himself. God declares: "I will be to them a God." He makes himself over to be to them and to do for them all that he can be to and do for those to whom he is favorable. He is their portion, their satisfaction, their blessedness. He abides with the believer. He teaches him; not indeed by

new and immediate revelation, but by making plain to him that word of the Lord that liveth and endureth for ever. He gives assurance of his love, shedding it abroad in the heart. Manifold benefits and abounding grace he imparts; for from him cometh every good and perfect gift, and he is the God of all grace.

And what is that which his people give and which he receives? What the "returnal" which he requireth and accepteth? Themselves to be his people and possession. All they are and all they have. Attention to his word. Docility of spirit. Faith, for without faith it is impossible to please God. Love, for he is the supreme object of love. Gratitude, reverence, their service and their lives. They are to magnify him for what he is and does. They are to feel God's claim to adoration, give shape to it in their hearts, and put it into words unuttered or expressed. These are the good and delightful things that flow from God to man and from man to God according to the conception of communion with God. Such communion is a great and precious reality. The Scripture so represents it: "Whom have I in heaven but thee, and there is none on earth that I desire beside thee. I shall be satisfied when I awake in thy likeness." What nonsense these words become if God did not dwell in the soul, were not conversable with it, were not in communion with it! What empty raving, what vain fancies the Confessions of Augustine, the Imitation of Thomas à Kempis, if communion with God were but the dream of enthusiasm! But no! Thousands that have walked the earth, that walk it now, know something of it as their life and joy. They have their hours in which they know that God is with them in love; in which his benefits, all his benefits, seem too many and too mighty to be reckoned up in order; in which the sense of the preciousness of the gifts and of the giver have rolled in upon them as a glorious flood; in which their melting and tender hearts have streamed forth to God, and they have acclaimed him Abba Father! To delight in God, to enjoy him, it is not needful to wait for heaven.

“The men of grace have found
Glory begun below;
Celestial fruits on earthly ground
From faith and love may grow.

The hill of Zion yields
A thousand sacred sweets
Before we reach the heavenly fields
Or climb the golden streets.”

At this point it is proper to remark upon prayer as it enters into this communion. If not just equated with communion it is indissolubly associated with it. It is a part of it; on the human side the vehicle and expression of it. It is taken here in its widest sense. It is not restricted to the mere asking for things desired. It is talking, vocal or mental, with God. There is confession; there is thanksgiving. There is praise and adoration as well as supplication and intercession. “O ye servants of the Lord, bless ye the Lord; praise him, and magnify him for ever. O ye spirits and souls of the righteous, bless ye the Lord; praise him, and magnify him for ever. O ye holy and humble men of heart, bless ye the Lord; praise him, and magnify him for ever.” In such outpourings the soul rejoices in its present God. In its dependence upon God, its faith in him, its love for him, it communes with him, and he with it. Are there sorrows and griefs in the outward lot?

“From every stormy wind that blows,
From every swelling tide of woes,
There is a calm and sure retreat;
'Tis found beneath the mercy-seat.”

Do soft and spicy breezes fan the cheek; does sunshine smile and joy abound? Still there is the blest resort.

“There, there on eagle wings we soar,
And sense and sin molest no more,
And heaven comes down, our souls to greet;
And glory crowns the mercy-seat.”

It is no digression now to raise the question: To whom, or what, does the believer pray? Of course, he prays to God. But what we are now seeking is to interrogate his consciousness. What is before his mind? What is his conception of the being, or object, to which he prays? What his thought of God? His doctrinal instruction may have been scanty. He may never have looked closely into his own mind; never have observed and analyzed his notions. He may not be able sharply to formulate and define; still, he has knowledge as one has of the face of his friend. He can reject any counterfeit that may present itself; can recognize and acknowledge the true when it meets his gaze. When a clear presentation is made to him he can assent to it.

The believer knows that he directs his prayer to the one Living and True God—not to something unknown and unknowable; not to a principle, a law, a force, a tendency, a stream. It is a Being; it is a revealed Being; it is the God of the Bible. It is, in the words of the profoundest human statement ever made about him, “a Spirit, infinite, eternal, and unchangeable, in his being wisdom, power, holiness, justice, goodness, and truth.” This is the God to whom the believer prays. He is rightly and scripturally so conceived.

The great Teacher instructs us to address this God as our Heavenly Father. The relation of father denotes primarily derivation of being. God is the Father of men and angels. It denotes, further, affection and care. God’s tender mercies are over all his works. The term Father abounds in the Bible; in the Old Testament and in the New. It often denotes the one Divine Being, God, as the providential Father of all men and the redemptive Father of believers. As such the believer addresses him. To him he owes life natural and spiritual. He is ruler and judge. He is benefactor and source of all good. He is the God of salvation. He is the portion and satisfaction of his people. The providential Fatherhood of God, more or less

strictly defined, is before the mind and in the mind of the praying believer.¹⁰ As such he is approached in private devotion and in public. As such he is worshipped; as such communed with. In all things God; the True God; the Living God; the One God. He is one in his being, or essence, or substance. The Church confesses the unity of God. The true believer confesses it. If this were the whole doctrine of God, the whole doctrine of communion with Him would end with what has now been set forth. Communion with God would be exhaustively communion with the providential Father. But there is more; there is communion, in which communion with Christ has a central place.

COMMUNION WITH CHRIST

The divine unity which the Church confesses, which the believer confesses, is a trinal unity. There is just as surely found in Scripture, at least as to its elements, a trinity as there is a unity. There is the Father, the Son, and the Holy Spirit. Within the divine nature there are abiding and eternal distinctions for which we have no better name than that of persons. These are not distinct beings, but they are distinct and particular subsistences. Each can say "I." Each can be addressed as "Thou." Each has a distinct consciousness. Each can perform external acts. But there is but one substance. All of the divine substance is in each divine person. There are three persons—Father, Son, and Spirit; there is but one God. There is no contradiction, for God is one in one sense and three in another sense. The divine unity is a triunal unity. It is a mystery, but *omnia in mysteria exeunt*. It is a mystery; but it is a declared, scriptural mystery. Not otherwise can Holy Scripture be understood and satisfactorily explained. This is the faith of the entire historic Church as set forth in all the great symbols. This is the truth, as verified in the deepest experiences of the soul. By these things do men

¹⁰ Shedd's *Dogmatic Theology*, Vol. I, p. 306.

live. In communion with the providential Father the divine tri-unity is not denied. The faith is implicitly there, if nothing more. "A man may not have the three persons distinctly and formally in his mind when he utters" any petition, but "he does not intentionally exclude any trinitarian person or persons."¹¹ Did he do so he would no longer be addressing the one living and true God. The reason is, that the triune God is the only living and true God. All other gods are only figments of the mind. The heathen are not the only ones that bow down to gods of their own fashioning. There are as well idols of the mind. Now we know that an idol is nothing at all. The God of the Mohammedan does not exist. The God of the deist, of the Socinian, is not more real.¹² Worship of these is vain; a non-entity cannot be worshipped. A non-entity cannot hear and answer prayer; cannot visit the soul and commune with it. With the sacred One in Three there can be, and there is, communion. His benefits are really bestowed and received. His people offer their praise, their love, their service, themselves, to him as he requireth and accepteth. There is the interchange of love and its issues of which Owen treats in so far as we have followed his thought. That thought so far has, as we may say, considered communion in a general way. It involves all the persons of the Godhead, but is undifferentiated. The stream of benefits, salvation included, is gratefully acknowledged as from God alone; but saving benefits are not distributed among the divine persons, they all come from the providential Father, the Father of all mercies.

What remains, indeed, composes the larger part of Owen's work. He advances as his main thesis: "That the saints have distinct communion with the Father, and the Son, and the Holy Spirit; that is, distinctly with the Father, and distinctly with the Son, and distinctly with the Holy Spirit."

¹¹ Shedd, Vol. I, p. 306.

¹² *Ibid.*, p. 253.

Upon the postulate and truth of the existence of the one Living and True God is based the possibility and reality of any communion with him. Upon the revealed truth of the Tri-personality of God is based the possibility and actuality of communion with the distinct persons of the Godhead. Communion in its fulness finds its occasion and sphere in the realm of Redemption. Our subject requires us to revert to that greatest of divine works, the work with which Scripture is filled, to which the history of creation and the fall is but a prelude, the work of Salvation.

Man was created holy and happy. He was made in the image and likeness of God. As God is a spirit, with intelligence, emotion, and will, so man is a spirit, has intellect, affections, and will. What God is in an infinite way, as an infinite Being, man is as a finite being. This was his original constitution, and it remains his constitution. But man was, moreover, like God morally. His intellect was free from error. His affections were pure. His will was in harmony with the will of God. In short, He was a holy, and consequently a happy, being. But he fell from his high estate by sinning against God. His fall brought him into an estate of sin and misery. Self-recovery was impossible; the ruined and defiled temple could not of itself arise again in pristine purity and fitness for its original use. God alone could save; and God does save. Scripture would be to us of little worth did it not declare to us God as the God of our salvation. In this work the whole Deity is known. It is the work of the One in Three and the Three in One. There is a doctrine which affirms the concurrence of the three persons in all works *ad extra*. Gregory of Nazianzen truly says: "I cannot think of the one Supreme Being without being encompassed with the glory of the three persons; and I cannot discern the three persons without recurring to the unity of the essence."¹³ This is because the whole of the essence is in each person.

¹³ Shedd, Vol. I, p. 308.

But concurrence does not hinder the reference to each person of a specific part in any work by way of eminence.

It is true even of any important human undertaking, and in the degree of its importance, that there are to be distinguished different moments or parts. The great dam of the Nile at Assuan was first planned, then built, then put in use. Originating, effecting, operating are terms that cover the case. Or, again, purpose, method, application. So in the divine work of human salvation that fills all history, spreads over the whole earth, runs throughout time, and finds completeness in eternity, there is purpose and plan; there is method instituted and established; there is realization of end. The notable thing for us now is not only that these moments or elements exist, but that they are, moreover, associated in a definite way and respectively with the persons of the Holy Trinity.

Owen's statement is that the Father "acts by the way of original authority." Says Dr. Shedd: "The *hypostatical* or *trinitarian* paternity of God the Father as related to the Son must not be confounded with the *providential* paternity of God the Trinity as related to the creation."¹⁴ It is the trinitarian Father that is now in question; not "Our Father," but He whom Christ names "My Father"; the Father who declares: "This is my beloved Son"; who is first named in the baptismal formula: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This is the Father who acts by way of original authority; who purposes and plans salvation.

The phrase "plan of salvation" is not heard as often as it once was. But it connotes much. The representation that the matter had its difficulties accords with Scripture. There were at least questions which angels could not solve, depths into which they could not look, things that were mysteries until God himself should make them clear. Not as if there was ever any obscurity to the divine intelligence; a divine perplexity. But there was what may well be pre-

¹⁴ Shedd, Vol. I, p. 306.

sented as a problem, the problem of caring for all interests, human and divine. How pardon sin without prejudice to the divine character itself? How pardon, consistently with the good of a moral universe? How win back an alienated being? It was all clear to the divine mind. It could be done in a way to cause wonder at the depth of the riches both of the wisdom and knowledge of God, whose judgments are unsearchable and his ways past finding out. The Father not only knew how the end could be effected, but he, moreover, determined it should be. The purpose dates back into eternity. It is to bring a chosen people into an estate of salvation through a Redeemer. As such Redeemer he gives a commission and lays a commandment upon his only begotten Son. He gives him a work to do. He prepares him a body. He brings him into the world. He bids angels worship him. He owns him before men and accredits him by a voice from heaven. He raises him from the dead, exalts him to his own right hand to be a prince and a Saviour to give repentance and remission of sins. He commits to him judgment over all men. The Father, then, is first in the work of salvation. He plans and begins it all. It reveals him; and it reveals him as love. He first loved, and his love is so great that it is willing to bear the cost, however great to himself, of redemption. He spared not his own Son. He so loved the world that he gave his Son, that whosoever believeth in him should not perish but have everlasting life. This giving is the proof and measure of his love. Herein is love; not that we loved God, but that he loved us and sent his Son. To him let all honor and praise be ascribed. Glory be unto the Father!

Owen expresses the part of the Son in salvation by saying it is "by way of making out a purchased treasury." He does a redemptive work, from which accrue offered benefits of priceless worth; more to be desired than fine gold; infinite and enduring riches. The Father devising salvation, the Son procures it. It is wrought out by him, and he is the Saviour of the world.

The Redeemer, being the eternal Son of God, became man, and so was and continueth to be God and man in two distinct natures and one person for ever. He was born of the Virgin Mary with a true body and rational soul. He humbled himself, "being born and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the Cross, being buried and continuing under the power of death for a time." His sufferings were not on his own account. He was made an offering for sin. He who knew no sin, who had no sin of his own, was treated as a sinner that we might be made the righteousness of God in Him. He was delivered for our offences and raised for our justification. The very heart of the Gospel is that Christ died for our sins according to the Scripture; and because of what he is and has done for us, God can be just and the justifier of him who believeth in Jesus. The Lord Jesus Christ suffered no wrong in the great transaction in which he bore the sins of the world. He laid down his life of himself, not under constraint. His Father loved him for the deed, and he looked forward to a reward that he himself viewed as adequate—the joy that was set before him. Glory be unto the Son of God, the Lord Jesus Christ!

The Third Person of the Trinity, the Spirit of God, acts in salvation, according to Owen's phrase, "by the way of immediate efficiency." That is, he administers the treasury provided, puts in possession of the purchased benefits, applies them to the soul. The Spirit regenerates, imparts spiritual life. He enlightens, convinces, persuades, enables, comforts, sanctifies. He takes up his residence in the heart, dwells there in his special activity. The Father and Son visit the heart. The Saviour said of those who keep his word, "We," Father and Son, "will come to him and make our abode with him." Here, again, is that concurrence in works *ad extra*. But the Spirit is there in a pre-eminent way. He is an agent who has to do pecu-

liarly with the life, the activities, the experiences of the soul. He helpeth our infirmities and he strengtheneth us with might in the inner man. Without him we do not belong to Christ; are none of his. His work is marked by power, by tenderness, by long-suffering, by production of holiness. The Holy Spirit is to be honored equally with the Father and the Son. Glory be unto the Father, and to the Son, and to the Holy Ghost!

Founded, then, upon the distinctive parts which, as now set forth, the persons of the Trinity have in the great work of salvation is that communion with each person distinctly which is to be had. Such communion respects those benefits which flow from each person distinctly.

The Word of God conveys to the soul the knowledge of the work and office of each Trinitarian person. The truth is accepted by mind and heart; accepted by faith. The spiritual benefits are received, possessed, valued, enjoyed. They are related to author and source. For the person with whom they connect they excite gratitude. They call out thanksgiving and praise for that person. He is thus recognized, confessed, addressed, adored. Here are all the elements of communion. Here is communion. And here, the part of the persons of the Godhead being distinctive, is distinctive communion.

The believer counts it true that the Father of the Lord Jesus Christ has devised salvation; that he has provided the redemption the sinner needs; that he has sent his Son to suffer for sins, the just for the unjust; that according to his will men are called by the gospel and by the Spirit to repentance and faith and eternal life; that all this proceeds from love, amazing love. And to the Trinitarian Father the heart responds, and loves him who has first loved. The Christian, in prayer and praise, utters what is in his heart. He offers the sacrifice of thanksgiving; he adores. Here are "good things" communicated by the Father in which man may well delight. Here are "good things" communicated by the believer in which the Father

delights. And this reciprocal communication of such good things is communion distinctly with the Father.

The believer counts it true that, as declared in the word of God, the Second Person of the Trinity is the Redeemer; that he has come into the world to save sinners, and is the God-man; has borne our sins upon the tree; has died; has risen from the dead, and sits at the right hand of the Majesty on high; that he administers all things as Lord of providence; that he is ever present with his people and with the individual disciple; that he will come again in bodily form as Judge and to take his own to Himself; that his mission and work are all of grace, abounding grace. Grace is favor shown to the ill-deserving. Most gracious the Son, the Saviour communicates "good things" in which the believer may well delight. The believer yields himself to the Lord Jesus as no longer his own, but as his, who has bought him with most precious blood. He confesses Christ. He trusts him. He loves him. He adores him. And he tells him what is in his heart. There are here "good things" in which the Redeemer delights; there is here the "mutual communication of such good things" on the part of Saviour and sinner saved as constitutes communion. And this mutual communication here is communion distinctly with the Son.

The most cursory account of communion with the Son of God, our Saviour, must speak of the unique element of his human nature. Were he only man, as he could not die for our sins according to the Scripture, so he could hold no actual communion with us, or we with him. Human communion, communion of man with man, exists in a true sense among the living only. It is confined to narrow space and restricted time. We have no real communion with heroes of the past. No more have we with men at a distance and unknown. Communion possible for men throughout the ages and of all lands must be with one who is divine. In communion with Christ we commune with God; but in the Lord Jesus Christ the human

nature affects and qualifies communion in a marvellous way. We cannot cognize the Infinite. Our apprehension of Infinite Spirit is vague and shadowy. Our cry often is, "Show us the Father." But what clearness and definiteness in the apostolic experience: "That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled." We cannot say that. But the great mystery of the Incarnation, how real it makes Christ to us, how near and close does it bring him to us!

"Jesus, these eyes have never seen
That radiant form of thine!
The vail of sense hangs dark between
Thy blessed face and mine!

I see thee not, I hear thee not,
Yet art Thou oft with me;
And earth hath ne'er so dear a spot
As where I meet with Thee."

Made like unto His brethren! He not only has our nature, but he has passed through the experiences common to us all. He has lived the earthly life. He has suffered. He knows what temptation is. He has tasted death. He can be, he is, touched with the feeling of our infirmities. And this brother and friend, this Son of God and Son of Man, is he, who is ever just without, saying: "Behold, I stand at the door, and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." The believer, publishing the honor done him, and the privilege accorded him, and the joy experienced by him, may well avail himself of the words of the Song of Songs: "He brought me to his banqueting-house, and his banner over me was love."

The believer counts it true, as set forth in Scripture, that the Third Person of the Blessed Trinity holds a distinctive relation to all spiritual life; that he is the agent in the new birth; that he convinces of sin, of righteousness, of judgment; that he is author and implanter of all

gracious fruits in the soul; that he is the Comforter. The believer takes account of all his own blindness, hardness of heart, opposition and resistance, his amazing ingratitude, and grieving of the Spirit. He repents deeply. He confesses his entire dependence; he implores the Spirit to abide with him, to carry on his work within him. In his experiences there are "good things" wrought in him by the Spirit in which he may well delight; and in his confessions, his supplications, his graces, there are "good things" in which the Spirit delights. Here, once more, is the mutual communication of such good things as delight the parties concerned. Here, in short, is communion—and communion with the Third Person of the Trinity distinctly.

It will not be amiss to append a few words further on Scriptural confirmation and endorsement of the two great truths which stand out boldly in the whole matter. The first of these is that of distinct offices of parts taken by the Three Trinitarian Persons in the work of human salvation, and the second is the human acknowledgment and response to the Divine Persons in individual direct and immediate address.

First, it will suffice to cite the Apostolical Benediction. This Benediction—is it just a prayer, or is it the pronouncement of blessings upon receptive souls? In either case, it makes mention of the highest and most precious things. As objects to be desired, there is nothing that transcends grace, love, partaking of the Spirit. God can give nothing better; man can receive nothing better. These are distinctive in themselves. They have individual character; one is not a substitute for another. And they connect with and derive from the persons of the Trinity distinctively. The grace is the grace of the Lord Jesus Christ. The love is the love of God the Father. The Spirit partaken of is the Holy Spirit. The order in the Benediction is that of experience, the order of time. The grace of Christ is first and foremost in experience. Reflection comes later. One looks back from a present salvation to its origin, and finds it in the Father's

love. The Spirit is looked to to assure the present and to secure the future. The theological order puts the love first. John was styled the Theologian. In speaking of communion with persons of the Trinity distinctively, he says: "Our fellowship is with the Father." He proceeds to declare that fellowship is also with the Son, Jesus Christ. Had his purpose required it, he would have explicitly added what is abundantly affirmed elsewhere, that we have fellowship with the Spirit also.

Inquiry as to Scriptural support of the second great truth, viz., that of approach to the Persons of the Trinity immediately and individually, takes us back again to the subject of prayer, prayer in that comprehensive sense of converse with God.

There can be no question about offering prayer, rightfully offering it, to the Father, the Trinitarian Father. He is a person who can be addressed; a divine person, and as such entitled to worship; a person whose benefits furnish the matter of address. The Lord Jesus prayed to his Father. We can pray to him, too. Christ makes it plain that his people have access to the Father, the Father to whom he himself prayed. Said he: "I say not unto you that I will pray the Father for you." "I say unto you, Whatsoever ye shall ask the Father in name, he will give it you."

The Church has always accepted it as a Biblical truth that God alone is to be worshipped. And the Church since the Incarnation has always worshipped, paid supreme honor, to the Lord Jesus Christ. Even the early Socinians held that Christ is to be worshipped. Socinus himself would fellowship no one who denied worship to Christ. The Socinians persecuted one of their ministers, Francis Davidis, who taught that Jesus Christ, being a mere man, had no more claim to divine worship than any other saint. Socinians sought to evade this logical conclusion on the ground that Christ was not worshipped on his own account, but by reason of honor divinely deputed to him. Logic has long since prevailed. "It is probable," wrote Dr. Archibald

Alexander nearly a century ago, "that there is not now a Unitarian in the world who does not adopt the opinion of Davidis as correct and dissent from that of Socinus as most unreasonable." Dr. Channing told of himself: "There was a time when I verged toward Calvinism. . . . But the doctrine of the Trinity held me back. When I was studying my profession, and religion was the subject of deepest personal concern with me, I followed Doddridge through his "Rise and Progress" till he brought me to a prayer to Jesus Christ. I stopped, and wrote to a friend that my spiritual guide was gone where I could not follow him."¹⁵ The Church says, with Dr. Channing and all Socinians, that God alone is to be worshipped. But the historic Church throughout the ages confesses Christ as God. The New Testament honors the Son even as the Father. The New Testament saints adored him as God. In the throne of heavenly glory John saw the Lamb as it had been slain. Pray to the Lord Jesus? Almost the very last words of the New Testament are a prayer to him: "Come, Lord Jesus!" The hearts of Christians, especially in times of sore need under the sense of sin and the trials of life, have turned, have always turned, to him. Even so, when they have known the joy of deliverance. The songs of the Church have celebrated him.

"O Jesus, we adore Thee,
 Upon the Cross our King;
 We bow our hearts before Thee,
 Thy gracious name we sing.
 That name hath brought salvation,
 That name in life our stay;
 Our peace, our consolation
 When life shall fade away."

If we cannot so clearly appeal to texts and cite examples of explicit prayer in the Bible to the Holy Ghost, there is nevertheless good inferential ground. He, too, is God, a person of the Godhead, the same in substance with Father

¹⁵ Sprague's *Annals*, Vol. VIII, p. 363.

and Son, equal in power and glory. He is thus to be honored equally with the Father and with the Son. The Church does worship Him.

“Eternal Spirit, we confess
And sing the wonders of Thy grace;
Thy power conveys our blessings down
From God the Father and the Son.

Enlightened by Thy heavenly ray
Our shades and darkness turn to day;
Thine inward teachings make us know
Our danger and our refuge, too.

Thy power and glory work within,
And break the chains of reigning sin;
All our imperious lusts subdue,
And form our wretched hearts anew.”

Thus these two great principles or truths that underlie the doctrine of communion distinctly with the Father, and distinctly with the Son, and distinctly with the Spirit—the doctrine that Owen expounds in his treatise—are seen to run back into, and to be rooted and grounded in, Scripture.

If, now, the categorical question be put: What is the difference between communion with God and communion with Christ? we have the material for reply. We are able to say that in both it is Deity with which communion is had. In the one case the communion may be styled more general; in the other more specific. In the one instance it is with the Providential Father; in the forefront we have in contemplation the divine unity, but by no means denying the trinal unity. In the other we proceed from the revealed tri-personality: our thought fixes upon one person, the Second Person of the Trinity, the Incarnate Son. In one we address the Providential Father as the fountain and source of all our benefits, the God of all our mercies. We may think of salvation as the greatest of these, but others are not left out of view. In communion with Christ we address him who is the Saviour by way of eminence—

who has died for us men and for our salvation. In communion with God we, of course, cannot comprehend the Infinite, but we are, moreover, subject to all the difficulties of apprehending it. In communion with Christ, with God Incarnate, we have the immense aid, comfort, and blessedness of having to do with One who is not only God, but is also and truly Man.

Owen's purpose in writing on Communion is entirely practical. He resorts to that profoundest of Christian mysteries, the doctrine of the Trinity, for edification in largest measure. The infidel sneers at it as empty speculation, something for bigots to fight over. Too many Christians think it remote from our spiritual needs. The theologian, rightly instructed, thinks otherwise. The man, the practical Christian, taught of God, thinks otherwise. Both discern the truth that this doctrine connects closely with depth, strength, and richness, of spiritual life. Doctrine is the broad and firm foundation of practice.¹⁶ It is because the Trinity is what it is that there can be not only communion with God but also communion with Christ.

In every age, surely, the subject of Communion ought to be an engaging one to the Christian. It is noticeable that in this latter day, in any form, it is much in the background. This is true of the whole inner spiritual life. With many, pretty much the whole of religion has been run into the moulds of social service. The aspiration, "Oh, for a closer walk with God," has been largely replaced by another, "Oh, for a closer walk with man." Amid incessant appeals and exhortations to give ourselves to all manner of social service, how often do we hear of enlarged communion, communion more frequent, more intimate, with God? It may be asked, indeed, whether in any age the Church has given full-orbed attention to, made adequate recognition of, direct and specific communion with Christ in its public services. This may seem a startling thing to say; but what part does specific communion with the Lord Jesus Christ have in

¹⁶ See Clark's *Outlines of Christian Theology*, p. 181.

public prayer? How often is he addressed in such prayer? Prayer is defined, in the Westminster symbols, as, "An offering up of our desires unto God, in the name of Christ, by the help of the Spirit." But surely this is not to be construed so strictly as to forbid direct, explicit address to the Lord Jesus. That were to do violence to the impulses of the Christian heart. That were to disregard Scripture example. That were to put ourselves constructively on Socinian ground. God only is to be worshipped, honored in our offering of prayer. Jesus Christ is not to have prayer explicitly offered to him. Then Jesus Christ is not himself God. Not thus does the Church reason. It knows that Christ is God and worships him as such. Our point is, not that he is not prayed to, but that this is far less common, explicit, and, so to say, in due form than would be both right and edifying. We honor him as we honor the Father, but in scant volume. How often is he directly addressed, say in the Holy Supper, when and where such address would seem eminently in place? How natural to invoke then and there the present Founder of the feast, Him whose death is showed forth! In the long Communion Service of the Church of England there is one solitary address of a few lines to the Lord Jesus. In the whole of the Book of Common Prayer, we find indeed, only some half dozen like addresses. Seldom do we hear Christ addressed by his own name in the great congregation, in the social meeting. It is no remote inference that in private devotions there must be multitudes who never call directly upon him. It is true that we give immediate praise to Christ in song much oftener than we offer formal prayer to him; but we sing about him far oftener than to him. Looking casually into one popular hymn-book at hand, for example, under the rubric, "The Lord Jesus Christ," there are found 115 hymns. Of these some eighteen are of immediate address. Now is there any one thing that can be commanded for the enriching of the spiritual life that surpasses Communion with Christ? Surely it would be well

if those who have never considered the subject of Communion with the persons of the Trinity distinctly should have it introduced to them; if those whose notions are imperfect and confused as to it should be clearly instructed; if those who are inadequately informed should put their knowledge into practice and act. Trinitarian belief carried out in Trinitarian communion, communion with the persons of the Trinity distinctly, would yield a richer harvest in Christian experience.

A few additional words about the effect of communion with Christ. Not that communion with the Father and with the Spirit do not deserve amplest consideration and devoutest study, would not yield abundant matter for grateful wonder and praise, for use and enjoyment, in Christian practice. We lay these aside to remark briefly on communion with the Lord Jesus Christ in its effect upon Christian character. There are, as all must know, different types of Christian life and character. There is a distinct type seen in those much conversant with the Lord Jesus. These are persons who in their original make-up have clear understanding, large conscientiousness, strong affections. Their spiritual experiences embrace a deep sense of sin and ill-desert, a clear view of the way of life through the Redeemer, a profound joy in pardon and acceptance with God, an abiding gratitude to the Lord Jesus, and devotion to his person and service. They feel they have been much forgiven, and they love much. They give themselves up wholeheartedly to Christ, belong to him, become more and more like him. Paul was such an one. And to mention only a few names in the later Church, the Wesleys were such; so was Zinzendorf;¹⁷ so was Thomas Arnold, of whom it

¹⁷ One influenced by Zinzendorf who flamed with love for Christ was Fräulein von Klettenberg. She was the original of Goethe's sketch "Confessions of a Beautiful Soul" (not Fair Saint as in Bohn's Transl.) in *Wilhelm Meister's Apprenticeship*, Book 6. Goethe has long been deemed a pagan and pantheist. A reaction of the present day presents him in a more favorable light. But at best he was only a freethinker. His sketch of this lady is remarkable. But he had little insight into the influences that made her what she was.

was written that "he desired the presence of the Lord Jesus to be as constant as was the Shekinah to the Israelites. This feeling gained strength, and was manifested in his diary, his conversations, and his sermons." And to the names mentioned we add those of Benjamin Cutler and Charles Hodge. They were men who were enamored of Christ. The day after Hodge was buried it was said by one of his students, in a sermon: "He had a profound, tender, adoring love for the Lord Jesus Christ, and devotion to his cause and his glory." Another student wrote of him: "We were deeply impressed with the conviction that the thought most in his mind was Christ, the being nearest his heart was Christ, the centre of all his theology was Christ." Said another: "Not Rutherford himself was more absorbed with the love of Christ."¹⁸ These are characters formed by communion with Christ himself. This type of religious experience is peculiarly attractive and peculiarly influential. It has the praise of men; it is dear to the Saviour himself.

A few concluding words about that Philadelphia incident. We have proceeded upon the assumption that a question was asked there. With no loss we drop that assumption. What is a real question? Is it not a direct attempt on the part of one person to acquire knowledge from another? There was, then, no real question in the matter. Dr. Cutler did not need to ask Dr. Hodge if he had thought, or what he had thought, on a great experimental subject. He knew his Hodge. The fact is that they both were masters in Israel. Hodge had no exclusive information to impart, and Cutler was already fully schooled. They both knew full well what communion with God is and what communion with Christ is, and what distinction there is between these. What then? Our explanation is that that apparent question was really a suggestion, a reminder, a signal, a counter-sign.

¹⁸ *Life of Charles Hodge*, by his Son, A. A. Hodge.

Sometimes at sea two vessels approach from opposite directions. The keen-eyed sailors on one soon discern and recognize the other. As they come nearer, the one ship breaks out an especial flag; the other replies with display of the same flag. It is the house-flag, the flag of the line to which both ships belong. Thus they signal to one another of a common nationality, ownership, service, interest, and zeal, such as constitute a relation of the most intimate kind.

Sometimes a sentry, pacing the path between two outposts, descries the approach of a fellow sentry. They are not strangers; their acquaintance, indeed, may date back years. They may have been boys together, playmates, schoolmates. As they now meet, and turn to traverse again their respective beats, they exchange a countersign. It imports much. The same present duty; association in the same company, regiment and army; obedience to the same commander; the same zeal in the same cause; the same patriotic spirit.

So, in the moment of passing, those two saints, voyaging over the sea of earthly life, faithful and valiant soldiers of the Lord, flashed out a signal to each other, exchanged a countersign, the token of that fellowship they had in common, which they prized beyond their highest joy, fellowship with Jesus Christ.

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THE EPISTLE OF JAMES—TO WHOM ADDRESSED?

Interpretation of the Epistle of James must be regulated and determined at every step by the preface I:1, "James, bond-servant of God and of Lord Jesus Christ, to the Twelve Tribes which are in The Dispersion, wishing-joy."

The most generally accepted view is, that the Epistle is addressed to Jewish Christians. So, *e.g.*, Oecumenius, Calvin, Hammond, Cave, Neander, Huther, Barnes, Wiesinger. Other views are essentially the same, except that one which supposes the Epistle to be addressed to both Jewish and Gentile Christians combined in Christian societies.¹ A few expositors hold that the Epistle is addressed to converted and to unconverted Jews. So, *e.g.* Grotius, Wolf, Whitby, Credner, Lange. Lange explains as follows: "We rather think it is necessary to lay stress on the circumstance that James, according to the relations he bore to his people, and as long as that people had not set the seal to their obstancy in the last symptoms of their apostacy . . . not only saw in the Jews catechumens of Christianity by birth, but also saw in the Jewish Christians the true Jews."² . . . "That the receivers proper of the Epistle were really Christians is manifest from its fundamentally Christian tone."³ Commenting on v. 6 Lange says "Symbolically all Israel was dispersed."

It is obvious that these views do not found on the address, "to the twelve tribes," simply; but as that is defined by, "in the dispersion." "The twelve tribes" is a designation for all Israel. "In the dispersion" (usually translated, "of the dispersion") is a definition, the meaning of which requires studious consideration. What that meaning is, is usually assumed to be well known according to such pas-

¹ Cited by Lange, who names Kern, DeWette and others as advocating this view.

² Lange-Schaff, Comm. on James, p. 26.

³ *Ibid.*, p. 27.

sages as Deut. xxx. 4; Neh. i. 9; Ps. cxlvii. 2; Isa. xi. 12; lvi. 8; Jno. vii. 35; 1 Pet. i. 1; 2 Macc. i. 27; Judith v. 21 (19).⁴ But it is obvious also that expositors seek, and suppose that they find evidence in the Epistle itself, that "in the dispersion" defines, that not all Israel is addressed (hence the translation "of the dispersion"), but only such as could be presumed to recognize James as an authoritative teacher, and not only to receive the Christian exhortation he gives, but also to acquiesce in the severe reproaches he utters. The inference is that such readers must have been Christian Jews.

Excepting the assumptions respecting the passages of Scripture cited above, this method of exegesis is correct. But as usually applied, it leads to a result which gives reason for doubting the correctness of the interpretation. It presents a condition of Christian society unlike anything found elsewhere describing the churches of the apostles' time; and incongruous in respect to the things affirmed of its constituents. Of the same constituents it is supposed to be said, that they were regenerated (i. 18), and also that they were such as needed to put away filthiness and excess of badness, and to receive the gospel (i. 21). They are charged with fighting among themselves (iv. 1); with favoring the rich and treating contemptuously the poor (ii. 1 ff); with living voluptuously on the proceeds of hired labor and defrauding the laborers of their hire (v. 4, 5); with killing unresisting just persons (v. 6), etc., etc. On the other hand, while the Epistle represents various things as constituting good and right living, it does not credit the readers with practising such things, but as if they were not doing so only exhorts them to value and practise them. "Count it all joy when ye fall among manifold temptations," is followed by, "Let endurance have a perfect work"; if wisdom for this is lacking, pray for it; but pray in faith; let the lowly brother rejoice that he is exalted, and the rich

⁴ For the discussion of these passages, see below, p. 420 f.

that he is made low; blessed the man that endures temptation, etc., etc.

Thus the Epistle has the appearance of being a discourse on Christian moral philosophy, or on ethics, to use the modern expression; and is compared to Proverbs, Ecclesiastes, Wisdom of Solomon and Ecclesiasticus. Consequently, expositors have sought in these books elucidation of the meaning of sayings of the Epistle that are more naturally explained by passages of the Old Testament prophets.

Interpretation of the Epistle in the way just referred to is as old as the 4th and 5th centuries. This appears in passages of Christian literature of the said centuries that quote James, as well as in the earliest extant commentaries on the Epistle which are of later date. The supposed ethical character of the Epistle made noticeable its supposed lack of didactic evangelical character. Consequently the Epistle was esteemed less highly than other New Testament books, as appears from the fact that it is much less frequently referred to or quoted in extant early Christian literature. By some its genuineness seems to have been doubted. But these were few, if any, until the 16th century. As is well known, Luther called it, "a real straw Epistle, for it has no evangelical character." Since then it has been the fashion of so-called liberal theologians to disparage it. In "The Modern Reader's Bible" Richard G. Moulton describes the Epistle as follows:

"The Epistle of St. James, it is manifest to every reader, stands apart from all the other epistles of the New Testament. It contains nothing of an epistle except the superscription; for the rest, both matter and form assimilate its contents to the scriptural philosophy which is called Wisdom Literature. In place of the connected thread of argument making the unity of a Pauline epistle, we have in this work independent sections: these are found to be in the form of maxims and essays of the type of *Ecclesiasticus*. Of this last work St. James is clearly a deep student. *The Wisdom of Jesus the Son of Sirach* in the Old Testament Apo-

crypha has its counterpart in *The Wisdom of St. James* in the New Testament."

This is a very low view of the Epistle of James.

As to the alleged likeness to the Wisdom Literature, the superscription by calling it an Epistle clearly characterizes what follows as something totally different from Prov., Eccles., etc., and the form of epistolary address is used that not only names the writer, but also designates particularly those to whom he writes. Hence, as often as the personal pronouns or verbs in the first and second and third persons are used, it is to be inferred that they refer directly to the writer and those addressed. On the other hand Prov., Eccles., Wisdom of Solomon, Eccles., although in their titles they name the writers, name no readers as particularly addressed. The personal pronouns expressed, or involved in the verbs that are used, represent the writers as addressing just any reader that cares to know what they say. For the most part what is said is expressed in an impersonal way. The most signal note of contrast, however, appears in that the Epistle begins: "James, bond-servant of God and of Lord Jesus Christ to the Twelve Tribes which are in The Dispersion"; while Proverbs begins: "The Proverbs of Solomon the son of David, King of Israel"; and Ecclesiastes: "The words of the preacher, the son of David," merely naming the writer; and Wisdom of Solomon and Ecclesiasticus begin without either naming the writer, or intimating who may be expected to read what is said.

The preface of the Epistle of James uses the style of address that the Old Testament prophets used when delivering a message from God; and thereby James intimates that what he writes is a message from God and the Lord Jesus Christ. Old Testament prophets sometimes communicated their messages by letter. Jeremiah xxix. is an outstanding instance. One reads there the words: "Build houses, and dwell in them; plant gardens, and eat the fruit of them; take wives and beget sons and daughters; take wives for your sons, and give your daughters to husbands, that ye may

be increased there, and not diminished; seek the peace of the city, where ye are captives, and pray unto the LORD for it, for in its peace ye shall have peace." But no one supposes these words are an essay on social economics and ethics, though they actually express the profoundest wisdom of that kind. The words were a message from God; and were so received and heeded by the pious of those in The Captivity. Read as a message from God, the words had an import totally different from reading them as wise discourse. The effect is the same when the Epistle of James is received and read as a message from God and the Lord Jesus Christ to the twelve tribes in The Dispersion.

But what is meant by, "in The Dispersion"? The passages that are usually referred to as affording the plain elucidation of the meaning of this expression have been given above p. 417. Careful scrutiny of these is very important, and will show that expositors have not detected the sense in which, "The Dispersion" is used.

Naturally Jno. vii. 35, and 1 Pet. i. 1, are immediately thought of because these are the only other instances of the occurrence of διασπορά (dispersion) in the New Testament.

Jno. vii. 35 reads: "Will he go unto the dispersed among the Gentiles (RV., the Dispersion among the Greeks, τὴν διασπορὰν τῶν Ἑλλήνων)"? And, similarly, 1 Pet. i. 1: "The strangers scattered throughout Pontus," (RV., "who are sojourners of the Dispersion in Pontus," etc., παρεπιδήμους διασπορὰς Πόντου). In Jno. vii. 35 the definite article is used, and the translation, "the Dispersion," is correct. In 1 Pet. i. 1 there is no definite article, and the exact translation is: "sojourners of [a] Dispersion of (= in) Pontus," etc. "Dispersion" is properly written with a capital initial letter, because it is the name or designation used for a particular and well known condition of Israel that began with the Assyrian captivity and was consummated by the Babylonian captivity and, that was according to a divine dispensation. The said passages use the designation in that sense. In Jno. vii. 35 it is said: "the Dispersion," because the refer-

ence is comprehensive of all Israel, and only more particularly refers to such as lived among Gentiles, as distinguished from such as lived in Palestine and especially in Judea. In 1 Pet. i. 1 it is said: "of [a] Dispersion," because the reference is to such of the Dispersion as were living in particular regions that are named.⁵

It is usual, however, to understand that the saying of the Jews, reported Jno. vii. 35, denotes that "the dispersion" was the usual designation for Israelites that lived in other regions than Judea or Palestine, and was not applicable to Jews living in Judea. The AV of Jno. vii. 35 and of 1 Pet. i. 1 accords with that understanding. The RV does not obviously correct that understanding, though it is fitted to involve the meaning that is here represented as the correct one.

2 Macc. i. 27 "Gather those together that are scattered from us," is cited by expositors as supporting the view that "dispersion" refers only to Israelites that did not live in Palestine. The English translation does give the supposed support. But this translation is not a literal translation of the Greek, but is influenced by the view we are criticizing. Taken in its context this verse literally translated reads as follows: Ver. 26. Receive the sacrifice for all thy people Israel, and preserve thine own portion and sanctify it. 27. Gather together our scattered people; deliver them that are slaves to the Gentiles, . . . 29. Establish thy people in thy holy place, as Moses hath spoken.⁶

⁵ Similarly historians refer to migrations of whole populations, for instance of the Vandals that planted themselves widely in regions of the Roman empire. When referring to these as a whole, they are designated as, "the migration of the Vandals"; but they are designated as, "a migration," when the reference is to such as planted themselves in Spain, or in North Africa.

⁶ Ver. 26 πρόσδεξαι τὴν θυσίαν ὑπὲρ παντὸς τοῦ λαοῦ σου Ἰσραὴλ, καὶ διαφύλαξον τὴν μερίδα σου καὶ καθαγιάσων. 27 ἐπισυνάγαγε τὴν διασπορὰν ἡμῶν, ἐλευθέρωσον τοὺς δουλεύοντος ἐν τοῖς ἔθνεσιν, . . . 29 καταφύτευσον τὸν λαόν σου εἰς τὸν τόπον τὸν ἅγιον σου, καθὼς εἶπεν Μωσῆς.

The Vulgate translates: 26 *Accipe sacrificium pro universo populo tuo Israel, et custodi partem tuam et sanctifica.* 27 *Congrega dispersionem*

Thus it appears by, "all thy people" (ver. 26), and by, "thy people" (ver. 29), that: "our scattered people (τὴν διασπορὰν ἡμῶν "the dispersion of us," or "our dispersion") in verse 27 means the whole of Israel, including those who made this supplication, i.e. "The Jews at Jerusalem and in the land of Judea" (ver. 1), and that the next following clause, "deliver them that are slaves to the Gentiles," is only express mention of Jews living among Gentiles, to denote, as was proper, that these were remembered and not forgotten in the general supplication for all Israel which was then "in The Dispersion." The construction and interpretation that take this clause as defining what is meant by "the dispersion of us," is incorrect.

Judith v. 19⁷ reads: "But now are they returned to their God, and are come up from the places where they were scattered (Vulg. *ex dispersione qua dispersi fuerunt*), and have possessed Jerusalem."⁸ Achior, a captain of Ammon, is represented as telling Holofernes the history of the Jews, and (after referring to their captivity) as saying the words now quoted. This represents neighboring peoples of the Jews as using the designation, "the dispersion," as descriptive of, and as the name for the national condition of the Jews, which was regarded as one of dispersion when they were "there" (ἐκεῖ) in the land of captivity, and which was still their condition when they possessed Jerusalem. Such is the force of the adverb "there" (ἐκεῖ) in the quotation.⁹

nostram, libera eos qui servant Gentilibus. . . . 29 Constitue populum tuum in loco sancto tuo sicut dixit Moses.

⁷ Ver. 23, in the Vulgate.

⁸ Καὶ νῦν ἐπιστρέψαντες ἐπὶ τὸν θεὸν αὐτῶν ἀνέβησαν ἐκ τῆς διασπορᾶς οὗ διεσπάρησαν ἐκεῖ, καὶ κατέσχον τὴν Ἱερουσαλὴμ. "And now, when returned to their God, they went up from the dispersion where they were dispersed there (ἐκεῖ), and have possessed Jerusalem."

⁹ The English translation, "from the places where they were scattered," seems to take διασπορᾶς as accusative plural, instead of genitive singular. But it is rather to be regarded as an interpretive rendering, made agreeably to the misunderstanding that occasioned the incorrect translation of II Macc. i. 27.

In introducing the following citations from the Old Testament, it is to be noted that, it is the LXX translation to which attention is given, because this illustrates, and accounts for the colloquial use of the expression, "the Dispersion," as a designation for the national condition of Israel and sometimes as a designation for Israel itself. In some instances the LXX exactly corresponds to the Hebrew original; in others it does not.

Deut. xxx. 4, "If any of them be driven out (if thy dispersion [נִדְחָךְ, LXX. ἡ διασπορά σου] be) unto the utmost [parts] of heaven, from thence will the LORD thy God gather thee."

Neh. i. 9, "Though there were of you cast out [Heb. and LXX. same as the foregoing except that pronoun is plural] unto the uttermost part of heaven, yet will I gather them from thence."

Ps. cxlvii. 2, "He gathereth together the outcasts (נִדְחֵי, LXX. διασπορᾶς, the dispersions) of Israel."

Isa. xi. 12, "He will assemble the outcasts (נִדְחֵי) of Israel, and will gather together the dispersed (נִפְצוֹת, LXX. τοὺς διεσπαρμένους) of Judah."

Isa. lvi. 8, "The Lord God, who gathereth the outcasts (נִדְחֵי, LXX. τοὺς διεσπαρμένους "the dispersed") of Israel saith."

Isa. xlix. 6. "It is too light a thing . . . to restore the preserved (נִצְוֵרִי) of Israel" (LXX. "the dispersion of Israel," τὴν διαπορὰν τοῦ Ἰσραὴλ).

Zeph. iii. 10. "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed (בֵּת פִּזְצִי) shall bring mine offering." (LXX. προσδέξομαι ἐν διεσπαρμένοις μου, οἷόνουσιν θυσίας μοι. "I will receive in (by) my dispersed [ones], they will bring my sacrifices").

In these passages, "The Dispersion" means all Israel. It is a descriptive name for Israel as the people were in respect to their national life as the chosen people of God. The personal pronouns used with "dispersion" are pathetic-

ally significant. God was their king (1 Sam. xii. 12), and as such he calls them "my dispersed [ones]"; and when he says, "thy dispersion," or, "the dispersed of Israel," there is always involved the thought that he dispersed them according to the warning in Deut. xxx. 4. These descriptively name, *i.e.* refer to themselves by the expression, "our dispersion," thereby recognizing and acquiescing in the condition which they, by their own transgressions against God, had incurred.

All of this signification is involved in the descriptive designation, "To the twelve tribes in The Dispersion," by which the Epistle intimates to whom it is addressed. And it is proper to assume that this significance was intended by James, and that it would be understood by his readers.

"The Dispersion" is such an expression as "The Captivity" (גולה = "exile"), which is used in the Old Testament both as a designation of the national condition of Israel, and as a name for the Israelites while that was their condition.

E.g., 1 Chr. v. 22. "They dwelt in their stead until the captivity" (LXX. ἕως τῆς μετακινήσεως "until the migration"; Vulgate, *usque ad transmigrationem*) *i.e.* they were living there when their deportation occurred. The reference is to the Assyrian captivity.

The following passages refer to the Babylonian captivity.

Ezra i. 11. "When they of the captivity were brought up from Babylon unto Jerusalem (עם העלות הגולה מבבל) "with the bringing-up of the captivity from Babylon.")

Ezra ii. 1. "These are the children of the province, that went up *out of the captivity of those that had been carried away* (משבי הגולה from the captivity of the captivity)." Both of these words are usually translated, 'the captivity,' in the English Version, and the instances are many. And both are used to denote the condition, and also as a name for those in that condition. Using both together as here is unique. The effect is, that "*the captivity*" (הגולה), having the definite article, appears as a proper noun, or as the

name of the national condition to which Israel was divinely subjected. It so occurs in Ezra many times (iv. 1; vi. 19, 20; x. 7, 16). "The children of the captivity" (iv. 1, etc.) does not mean the posterity of those that had been carried captive to Babylon. This expression is like, "the children of the province" (ii. 1), *viz.*, of Judea, which was then merely a province of Persia, and to which many Israelites had returned. As these were then "of the province," so they were "of the captivity," as they were before their return. "The captivity" is a designation for all Israelites wherever they were while the dispensation lasted that gave rise to that designation. "The Captivity" and "The Dispersion" are appellatives like "The Circumcision" and "The Uncircumcision" as these last expressions are used in the New Testament.

In Ezra's time, about 457 B.C., "The Captivity" had ceased to be designative of the condition of Israelites, *i.e.*, of actual captivity. These were then "in the enjoyment of equal rights with other Persian subjects."¹⁰ It designated Israel as a people. It is remarkable that these should have so described themselves after they had ceased to be captives. The fact calls for explanation. Slaves or serfs that became freemen have not persisted in calling themselves slaves. A sufficient explanation is suggested by Jeremiah xxix.¹¹ By that epistle of Jeremiah God gave his people to understand that it was He that caused them to go into the captivity (ver. 4 & 2) that it was He that caused them to go into the captivity (לְכָל - הַגּוֹלָה אֲשֶׁר - הִגַּלְתִּי). And He added the promise, that after seventy years He would cause their return to Jerusalem, and would turn away their captivity (גּוֹלָה, not שְׁבִי). Till the seventy years were accomplished, the status of Israel was, "The Captivity." The pious among them recognized this as God's dispensation, and expressed their own acquiescence in it by calling themselves "the Captivity," as God by His prophet had called them.¹²

¹⁰ Bible Commentary: Introd. to Ezra § 1.

¹¹ Referred to above, p. 419.

¹² *Ibid.*, vss. 4, 20.

Their subsequent history caused the designation to become obsolete except as it referred to a condition that had passed away, and it was superseded by, "The Dispersion," which continued to be appropriate, as it does to the present day.

The Epistle of James is today as it was at first, a message from God and his Christ to all Israelites. Treating it as meant for Christians has had much to do with Israel's ignorance of it. Naturally the Epistle would more directly be received and circulated by Christian Jews. But it is proper to presume that it was directly received and circulated by unconverted Jews also, and was instrumental in the conversion of many of these. For tradition gives reliable information, that James was esteemed and revered as a righteous man and religious teacher by multitudes of his contemporary Jewish brethren, and that, too and especially in Jerusalem itself where he suffered martyrdom.

As the Epistle treats the readers specifically as "in The Dispersion," it is entirely consistent with this that there are no expressions of commendation of their behavior. What they are said to know (*e.g.*, i. 3) is not commendation, but is only as it is said: "To him that knoweth to do good, and doeth [it] not" (iv. 17), *i.e.*, it is warning of the responsibility that knowing involves. In this respect the Epistle is like the Old Testament denunciations of The Dispersion. Of the same tenor are Mat. iii. 7; xxii. 7; Luke iii. 7, 17; xiii. 1-5; Acts ii. 40; Acts iii. 22-24; vii. 51, 52; xii. 40, 41. What is said to "The Dispersion" as such must have a meaning appropriate to them, and correspondingly inappropriate to Christian Jews, as such, *i.e.*, who had received and believed the Gospel. Jas. i. 18, 21, 22 is such a saying. The severe charges of transgression made in the Epistle are inappropriate to Christian communities of the date of the Epistle as these are credibly represented in all the other sources of information about them. Many of the charges are inappropriate to Jewish communities of that date. But all of the charges are appropriate to Israel considered as "The Dispersion." For, as a subject, that was, and is a vast com-

plex, having a long history, the records of which in the Old Testament and in other writings as well, recite such things as the Epistle charges against The Dispersion.

Inasmuch as the precise meaning of "in The Dispersion," that has been exhibited in the foregoing observations, has become obscured to Bible readers, it is necessary that these should carefully seek in the Epistle itself the intimations as to what readers are addressed. And even if one presumes from the address of the Epistle that it was intended for all Israelites that it could reach, whether Christian believers or not, it is still necessary to verify this presumption, or to test it by careful scrutiny of everything the Epistle says. The study of this Epistle which led to the view of it presented above was in fact begun with the usual presumption that the Epistle addressed Christian Jews. But the incompatibility of that presumption with most of what the Epistle says made it plain, that the Epistle does not address Christian believers, but addresses just such as the Israelites were when considered in their character as The Dispersion.

Though the Epistle of James is directly meant for Israelites, it is purely a Christian writing. It is also wholly and eminently evangelical; for its purpose is to move the readers to receive the Gospel that they may be saved in the judgment that is coming upon them. It counsels them how to regard the temptations they will experience when under that judgment, and which they even presently experienced by the nearness of it, and how to bear themselves under it.

It's first word of counsel is: "Consider it all joy when ye fall among many temptations." This is a word of encouragement such as brave men pass along among those who are their companions in circumstances of great trial and peril. For James identifies himself with his readers, as the "we" passages and also the repeated expressions "my brethren," "my beloved brethren" show. Then the encouragement is pointed by defining the ultimate reason for it: "knowing that the test of your faith (or, your test of the

faith) works endurance." A modern way of expressing similar encouragement says: "The first question to be answered,—facing a hazardous situation, is whether the crisis is to be met as a challenge to strength, or an occasion for despair."¹³

The admonition is: "But let endurance have perfect work." All that the Epistle goes on to say is amplification of this capital admonition.

Like other apostolic writings, the Epistle has great value for Christians, and was so valued. Its preservation is due to Christians alone as we now possess it. Of course, the first Jewish Christian readers must have shared in preserving and transmitting it to posterity; but their special agency in that respect is not distinguished. They themselves were not for a long period distinguished from other Christians.

Like other New Testament scriptures, the Epistle of James is "profitable for teaching, for reproof, for correction, for discipline which is in righteousness" (2 Tim. iii. 16). That it deals directly with the Jews in their character of The Dispersion does not preclude this. The Lord Jesus described his own mission and the chief direction of his own teaching when he said: "I was not sent but to the lost sheep of the house of Israel" (Mat. xv. 24). And Paul in his Epistle to the Romans, devotes two chapters (x & xi) to consideration of the case of Israel's unbelief and consequent chastisement; from which he enforces a number of profitable lessons, and also some warnings, one of which is: "Be not highminded, but fear. For if God spared not the natural branches, neither will he spare thee" (Rom. xi. 21). Christians of every period of history have experienced divine judgments, and from the Epistle of James they could learn how they were to endure them so as to receive the blessing of "The crown of life" (Jas. i. 12). The present is a time of such judgment, and Christians may learn from this Epistle how to endure the trials which it brings in the way that will be "approved."

The most obvious lesson to be learned from right reading

¹³ H. E. Fosdick: *The Challenge of the Present Crisis*. Sept., 1917.

of the Epistle is to be loving and wisely (Jas. iii. 17, 18) concerned about the case of the Jews, so as to use all possible efforts to move them to "turn," and receive the gospel and its salvation for them. Paul inculcates the same Rom. xi. 11, 15. The generality of Christians did not learn this. They fostered hatred and persecution of the Jews. If the most obvious thing to be learned from the Epistle of James was missed so egregiously, no great wonder if in other respects the real character of the Epistle has been mistaken; and that mistake about this has led men so far astray that some readers see in it nothing but unconnected scrappy sayings on ethical topics.

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THE AUTHENTICITY OF JONAH

ARTICLE II

Having in the preceding article¹ considered the words and phrases which the critics have adduced as linguistic peculiarities indicating a post-exilic date for the Book of Jonah, we propose to examine in the present article the other marks which are alleged in favor of this date.

OBJECTIONS STATED

Dr. Driver claims that the Book of Jonah cannot have been written "until long after the life time of Jonah himself." He tells us:

"This appears (1) from the style which has several Aramaisms, or other marks of a later age . . .² (2) from the Psalm in c. 2, which consists largely of reminiscences of other Psalms (in the manner of Ps. 142, 143, 144: 1-11), many of them not of early origin (comp. v. 2 Ps. 18: 6, 5, 120: 1; v. 3 Ps. 18: 4, 42: 7; v. 4 Ps. 31: 22, Lam. 3: 54; v. 5a Ps. 18: 4, 116: 3, 69: 1; v. 6 Ps. 30: 3; v. 7 Ps. 142: 3, 18: 6; v. 8 Ps. 31: 6; v. 9 Ps. 50: 14, 116: 17 f., 3: 8): a Psalm of Jonah's own age would certainly have been more original, as it would also have shown a more antique coloring. (3) From the general thought and tenor of the book, which presupposes the teaching of the great prophets (comp. esp. 3: 10 with Jer. 18: 7 f.). (4) The non-mention of the name of the Assyrian king, who plays such a prominent part in c. 3, may be taken as an indication that it was not known to the author of the work. The title "king of Nineveh" (3: 6) is one, remarks Sayce (*Monuments* p. 487), which could never have been applied to him while the Assyrian empire was still in existence."³

De Wette-Schrader say that Jonah 2: 3-10 "from be-

¹ Cf. THE PRINCETON THEOLOGICAL REVIEW, April, 1918, p. 280-298.

² This subject has been fully treated in Article I.

³ L O T, p. 322.

ginning to end is pieced together from passages out of the Psalms, borrowed here and there without regard to suitability."⁴

Cornill says: "To see in it any genuine work of the old historical Jonah . . . is, in view of its literary character, which marks it as belonging to the latest lyrical poetry, quite impossible."⁵ Prof. Cornill asserts that the character of the whole representation accords with the linguistic characteristics to point to the latest period of Hebrew literature, since the book is dependent on older models: "thus Jonah 3:9 = Joel 2:14; Jonah 4:2 = Joel 2:13, Ex. 34:6, Ps. 86:15, 103:8; and the story in Jonah 4 of the marvellous tree is obviously imitated from the narrative, in 1 Kings 19, of Elijah under the juniper tree in the wilderness. The manner, too, in which, 3:3, Nineveh is spoken of, as a marvellous city of legendary times which had long since disappeared, is inconceivable in the case of an author of the time of Jeroboam II; finally the piling up of marvellous features is quite in the style of Chronicles and Daniel."⁶

ASSUMPTIONS

These statements of the critics involve the following assumptions:

I. That Jonah is a patchwork consisting largely of reminiscences of the psalms and prophetic writings.

II. That in the same manner psalms 142, 143, and 144: 1-11 consist of reminiscences.

III. That a psalm of Jonah's own age would certainly have been more original.

IV. That, if written by Jonah, chapter 2 would have to have a more antique coloring.

V. That chapter 2 has marks of the latest lyrical poetry.

VI. That the general thought and tenor of the book presupposes the teaching of the great prophets.

VII. That the manner in which Nineveh and its king are

⁴ *Einleitung*, p. 464.

⁵ *Introduction to the Canonical Books of the Old Testament*, p. 339.

⁶ *Id.*, p. 337.

spoken of is inconceivable in an author from the time of Jeroboam II.

DISCUSSION OF THE ASSUMPTIONS

I. Before entering on the examination of the phraseology of Jonah's psalm (chapter 2), a few remarks may be made about the alleged character of psalms which might have been written in "Jonah's own age." The latest critics who assert that all the psalms in the Hebrew Psalter, except possibly the 18th, are post-exilic, have left to themselves few standards of compositions with which to compare the originality and antique coloring of Jonah's poem. Even Dr. Driver thinks that only fifteen of the psalms may be pre-exilic⁷ and that very few are earlier than the 7th century.⁸ In general, the poetical portions of the Pentateuch, such as Gen. 49, Ex. 15, parts of Num. 21-24, and Deut. 32, 33, are supposed to antedate the 8th century B.C. As to J. and E. the critics "agree that neither is later than 750 B.C."⁹ Judges 5, and the poetical parts of Samuel are all dated before the 8th century. Large parts of Joshua, Judges, Samuel and Kings¹⁰ are the work of the Deuter-

⁷ L O T, p. 385-6.

⁸ *Id.*, p. 384.

⁹ *Id.*, p. 123.

¹⁰ As to Joshua, Dr. Driver says: "First, the compiler of JE (or a kindred hand), utilizing older materials, completed his work; this was afterwards amplified by the elements contributed by D²: finally, the whole thus formed was combined with P" (LOT. 114). Since P "belongs approximately to the period of the Babylonian captivity" (LOT. p. 136) or to "the century from 570 to 458" (Cornill, p. 112), Joshua could not have been composed till this late period. Judges, also, according to Cornill, was a combination of preëxisting materials by J and E, with a Deuteronomic framework, enlarged by a later hand dependent on P (*Introduction*, pp. 177, 178). Samuel is more largely the work of J and E (Cornill, *id.*, p. 189, 201) "with the exception of a small residuum, the contents can be apportioned between J and E" (*id.*, p. 201) "though a time limit for the fixing of the present form of Samuel is furnished by Chronicles" (*id.*, p. 202). The books of Kings consist of an "Epitome," which is the work of the compiler about 600 B.C. (LOT. p. 188, 199) and derived by him from the chronicles of the Kings, and of narrations, whose "authors were in all probability prophets," and which "appear in most cases to have been trans-

onomic or prophetic compilers of the times near the exile, or even of later redactors. Practically all of Hosea and Amos, and parts at least of Micah, Isaiah and Proverbs are also admitted to be from the 8th century B.C.¹¹

To sum up, the only literature in the Old Testament that the critics admit to be from or before the 8th century B.C. are J and E, Hosea and Amos; and parts of Micah, Isaiah, Judges, Samuel, Kings and Proverbs.

In the second period, from 700 to 540 B.C. they, for the most part, put Jeremiah, Ezekiel, the so-called Deutero-Isaiah, Deuteronomy, the Holiness Code; most of Joshua; parts of Micah, Judges, Samuel and Kings; Obadiah, Nahum, Zephaniah, Habakkuk, and some of the Psalms.

In the late period, they put the priestly part of the Hexateuch (P); parts of Micah, Isaiah, and Proverbs; Chronicles, Ezra-Nehemiah, Haggai, Malachi, Joel, Jonah, Job; most of the Psalms; Esther, Daniel, Ecclesiastes; and part or all of Zechariah. As to Ruth and the Song of Songs, they vary between the second and third period in fixing the time of their production.

The readers of this article will be kind enough to keep in mind that its arguments are made upon the basis of the assumption that the dates assigned by the destructive critics to the various parts of the Old Testament are correct. It should be hardly necessary for the writer to state that he does not himself hold this presumption to be true. IF, WITH THEIR OWN ASSUMPTION AS TO DATES IN THEIR FAVOR, THE CRITICS HAVE ONLY ONE LEG TO STAND ON, THERE IS NO LEG IN SIGHT FOR THEM IF WE ARGUE ON THE BASIS OF THE PRIMA FACIE EVIDENCE OF DATE PRESENTED BY THE BOOKS THEMSELVES.

After these preliminary remarks, we will now proceed to the discussion of the objections made by the critics to the early date of Jonah on the ground of the alleged reminiscences.

ferred by the compiler to his work without material alteration" (*id.* p. 188, 189).

¹¹ LOT. pp. 302, 316, 326-334, 205-230, and 405.

A. The *evidence* for reminiscences. The only evidence for reminiscences, or for the dependence of Jonah upon his predecessors, which the critics have to present, is found in the citations given above in the statements quoted from them. In order to set clearly before our readers the exact character and amount of this evidence, these passages in Jonah and their alleged prototypes will first of all be cited in full.^{11a}

JONAH 2:3a.
I called out of my anguish unto Jehovah, and he answered me.

JONAH 2:3b.
(From the helly of Sheol) I cried, thou hast heard my voice.

JONAH 2:4b.
And a river used to be around me.

JONAH 2:4c.
All thy breakers and thy rollers over me passed.

JONAH 2:5a.
And I said: I have been driven out (*nir-gashti*) from before thine eyes.

JONAH 2:6a.
Surrounded me waters unto soul.

JONAH 2:6h.
(An) ahyss used to go around me.

JONAH 2:6c.
Sea-weed (was) hound to my head.

JONAH 2:7h.
And thou hast brought up from destruction my life.

Ps. 18:7a.
In my anguish I used to call.

Ps. 18:7a.
And (unto my God) I used to cry, he used to hear (from his temple) my voice.

Ps. 18:6.
The cords of death went around me.

Ps. 42:8.
All thy breakers and thy rollers over me passed.

Ps. 31:23.
And I said in my haste: I have cut off (*nigrasti*) from before thine eyes.

Ps. 69:2.
Came waters unto soul.
Ps. 18:5.
Surrounded me cords of death.

Ps. 18:5.
And the wadys of Belial used to terrify me.

Ps. 18:5.
Cords of Sheol went round me.

Ps. 18:6.
In my anguish I used to call.

Ps. 120:1.
Unto Jehovah in my anguish I called and he answered me.

LAM. 3:54.
I said: I have been cut off (*nigzarti*).

Ps. 116:3.
Surrounded me cords of death.

Ps. 69:2.
I dipped in the mire of the depth.

Ps. 116:3.
And the pains of Sheol gat hold on me.

Ps. 30:4.
O Jehovah, thou hast brought up from Sheol my soul.

^{11a} The numberings of verses in these citations are those of the Hebrew Bible.

JONAH 2:8a.

*At the overwhelming
of my soul Jehovah I re-
membered.*

JONAH 2:8b.

*And came unto thee
my prayer unto the tem-
ple of thy holiness.*

JONAH 2:9.

*They that observe van-
ties of nothingness, their
mercy are wont to for-
sake.*

JONAH 2:10a.

*And I with the voice
of thanksgiving will sac-
rifice to thee.*

JONAH 2:10b.

*What I have vowed, I
will pay.*

Ps. 142:4.

*At the overwhelming
of my spirit, thou knew-
est my path.*

Ps. 18:6.

*And my cry before
Him used to come in his
ears.*

Ps. 31:7.

*I hate them that ob-
serve vanities of nothing-
ness; but I trust in Je-
hovah.*

Ps. 42:4.

*I led them to the house
of God with the voice
of joy and thanksgiving.*

Ps. 116:17.

*To Thee I will sacrifice
a sacrifice of thanksgiv-
ing.*

Ps. 50:14.

*And pay to the Most
High thy vows.*

Ps. 50:14.

*Sacrifice to God a
thankoffering (same word
as in Jonah 2:10a).*

Ps. 116:18.

*My vows to Jehovah
will I pay.*

To these "reminiscences" given by Dr. Driver may be added the following marks of dependence from Cornill's *Introduction*, page 337.

JONAH 3:9a.

*Who knoweth whether
God may return and re-
pent.*

JOEL 2:14a.

*Who knoweth whether
he may return and re-
pent.*

JONAH 4:2c.

*Thou (art) a God gra-
cious and merciful, slow
to anger, and abundant
in goodness and repent-
eth thee of the evil.*

JOEL 2:13.

*He (is) gracious and
merciful, slow to anger,
and abundant in good-
ness and repenteth him
of the evil.*

Ps. 86:15.

*Thou Lord art a God
merciful and gracious,
slow to anger, and abun-
dant in goodness and
truth.*

Ex. 34:6.

*Jehovah (is) a God
merciful and gracious,
slow to anger, and abun-
dant in goodness and
truth.*

Ps. 103:8.

*Merciful and gracious
is Jehovah, slow to
anger, and abundant in
goodness.*

JONAH 4:5, 8.

*And Jonah went out
of the city and sat on
the east side of the city
and made him a booth
and sat under it in the
shadow till he might see
what would become of
the city . . . and he
wished in himself to die,
and he said: It is better
for me to die than to
live.*

1 KINGS 19:4.

*And he went into the
wilderness a day's jour-
ney and came and sat
under a juniper tree and
he wished in himself to
die, and he said: I am
no better than my
fathers.*

JONAH 3:10.

They turned from their evil way and God repented *concerning the evil which he had spoken to do to them.*

JER. 18:8.

And shall turn the nation from its evil which I had spoken concerning it and I will repent *concerning the evil which I thought to do to it.*

B. *Discussion* of the evidence for reminiscences.

I. As to the assumption, that Jonah 2 "consists largely of reminiscences of the Psalms," the following answer may be made.

(1) The tendency shown by the critics, as pointed out above, to assign the Psalms to a date as late or later than that at which they place Jonah, is not favorable to the theory that Jonah 2 "consists largely of reminiscences of the Psalms." Thus, many of the psalms cited by Dr. Driver in his section on Jonah¹² are asserted by him in his section on the Psalms¹³ to be "post-exilic, some perhaps late in the post-exilic period." Many of the critics of the Wellhausen school put Pss. 42, 116, 120 and 142 in the Maccabean times. Most of them regard all the others, except the 18th, as of post-exilic origin. Even the 18th is said by Cheyne and others to belong to the post-captivity times. At any rate common justice demands that before the critics assert that Jonah copied from one or more of these psalms they should prove that on the basis of their own theory they have good reason for maintaining that the psalms in question were written before the book of Jonah. In view of the great variety of opinion among literary critics as to the date of the psalms from which the author of Jonah 2 is said to be so full of reminiscences, we are reminded of the words of Dr. Driver: "In case of two similar passages, the difficulty to determine which is the one that is dependent on the other, *when we have no other clue to guide us* is practically insuperable."¹⁴

¹² LOT. p. 323.

¹³ *Id.*, p. 385.

¹⁴ *Id.*, p. 383.

On the other hand from the conservative point of view we should be quite prepared to find reminiscences in Jonah's psalm, without thereby questioning its originality or early date. The headings ascribe Pss. 3, 18, 30, 31, 69 and 142 to David. At whatever date we place these headings, it must be acknowledged that they represent the opinion of the scribes by whom they were prefixed. Further, of the headings in general it may be said that they must have been affixed long before the date of the earliest versions of the psalms; because the meaning of many of the terms employed in them was already unknown when these versions were made. When such eminent literary critics as Ewald, Hengstenberg, Delitzsch, DeWette, Schrader and Schultz with just the same evidence before them as that which we possess today, admit that Ps. 18 is a composition of David, the seven alleged reminiscences which Dr. Driver produces from this psalm as showing the late date of Jonah 2 may justly be ruled out of court. Eleven out of the fourteen reminiscences which Dr. Driver cites are in Psalms which the titles claim as Davidic.

(2) But while we believe that Jonah 2 was written after most of the psalms indicated by Dr. Driver we also believe that it would be difficult or impossible to prove, except possibly in one or two instances, that he was consciously or unconsciously influenced by the earlier psalms. In order to show this clearly to our readers, the alleged reminiscences and marks of dependence will now be discussed *seriatim*.

Jonah 2:3. This verse seems to contain a formidable array of reminiscences. It will be seen that they are all based upon the fact that the author of Jonah makes use of the same words and phrases that are found in certain psalms, or elsewhere. A closer examination, however, will disclose the further fact that most of the resemblances noted are not reminiscent of particular passages of Scripture, but that they are due to the limitations of the vocabulary of the

Hebrew language. For, surely, no intelligent critic would assert that the early Hebrews did not address their gods, or God, in prayer. And, if they did, it is no less certain that they must have had the language of prayer. Among such words are those for pray, ask, call unto, and cry unto, and their corresponding words for hear and answer. In ordinary prose, one only of the words for pray and one of those for hear would be used; but in poetry, owing to the parallelism (i.e. repetition of the same idea in different words) which characterizes Hebrew poems, we would expect to find two synonymous words to denote the request and two to denote the response.

Now, this is exactly what we find in the beginning of Jonah's poem. He calls and God answers. He cries and God hears. Of the four words used, the words for call, answer and hear are the commonest of all words in Hebrew to express these ideas. The fourth word *shiwwa'* "to cry" is used in Hab. 1:2, Isa. 58:9, Lam. 3:8 and elsewhere only in the Psalms and Job,—in the former nine, in the latter, eight times. In the Psalms, it is used in 18:7, 42, 22:25, 28:2, 30:3, and 31:23, all of which, the headings ascribe to David. And, it is a fact arising from the nature of Hebrew psalmody, consisting largely of prayers, that both the other words for "to cry" are used in one or more of the psalms (*עָרַב* three times and *עָרַב* five times). The common words for pray and ask are also used in these psalms. Since to write Hebrew poetry at all, therefore, it was necessary to use two words, it is evident, that Jonah would seem to be reminiscent of the psalms no difference what word he selected. He could not have written a prayer in the best Hebrew poetry without using two words because of the parallelism, and he could not find two common words that do not occur in the psalms. This absurd conclusion is reached if we follow the writing of the critics that prayers in Hebrew poetical form cannot have been composed as early as the middle of the 8th century B.C.!

The alleged evidence of reminiscence in the phrase "by reason of my affliction (or better, "anguish") is even less apparent. This is the only place in the Hebrew Bible that it occurs. As to its use here, it is exactly descriptive of the circumstances, and perfectly clear as to meaning. It was not merely in his anguish, as Ps. 18:7 and Ps. 120:1 express it; but out of his "narrow quarters" (R.V. "by reason of my affliction") that he called and cried. Further the word for affliction is felicitously chosen. Of the nine or ten words translated in the English Bible by "affliction," this is the only one in Hebrew that expresses just exactly the situation of Jonah.

Verse 4 a, b. The only reminiscence found here by the critics is in the use of the one word "to go around" or "surround." This verb occurs in the literature which the critics themselves place in the 8th century, or earlier, in Hos. 7:2, 12:1, Gen. 2:11, 13, and elsewhere; and the form itself in Deut. 32:10. In no place in the O.T. is it used in the same sense as here. The nearest to it is Gen. 2:11, 13 where it speaks of rivers going around a certain land.

Verse 4c. The sentence, "all thy breakers and thy rollers passed over me," is exactly the same in Jonah as in Ps. 42:8, a psalm of the sons of Korah. Owing to its peculiar fitness to the experience of Jonah, it would seem most likely that Jonah is the original and the psalm the copy; though of course both may describe the common experiences of swimmers in the surf. The word for "pass over" is found in Hosea, Amos, Micah and the parts of Isaiah which the critics call early. The word for "roller" is the common word for "wave" in Assyrian, Aramaic and Hebrew, and hence may be considered as the primitive Semitic word. The word for "breaker" occurs in the song of David recorded in 2 Sa. 22:5 and besides only in Pss. 88:8 and 93:4.¹⁵ It is not found in Arabic, Assyrian, Aramaic or New Hebrew.

¹⁵ Ps. 88 is ascribed to the sons of Korah; Ps. 93 has no heading.

Verse 5. The phrase "and I said" occurs in Ho. 2:25, Deut. 32:40, and in J in Gen. 24:43 and in E in Ex. 3:13; all from the 8th century or before, according to the dating of the critics.

Verse 5a. "I am (or, have been) cast out" seems in English to represent the same word in Hebrew as that which is found in Ps. 31:23 and in Lam. 3:54. But in Hebrew the word is different in all three places. Jonah has *nigrashti*: the psalm *nirgasti*; and Lamentations, *nigzarti*. The verb *garash* occurs in early literature among other places in Gen. 4:14 (J), Ex. 23:31 (E), Deut. 33:27, Ho. 9:15, Mi. 2:9 and Prov. 22:10; and in the same form as in Jonah in Am. 8:8 and Isa. 57:20. The form is never found in the Psalms, and the root only in Pss. 34:1, 78:55 and 80:9.

The phrase, "from before thine eyes," is found in Isa. 1:16 and Amos 9:3, both writers contemporaries of Jonah, and in Jer. 16:17. It is never found in the Psalms, but in its place we find "to before the eyes" in 5:6, 18:25, 26:3, 36:2 and 107:3, 7.

Verse 6a. The verb *'āfaf* "to surround" is found only in Jon. 2:6, Pss. 18:5, 40:13, 116:3 and 2 Sam. 22:5 which is the same as Ps. 18:5. In Ps. 40:13, the object is preceded by the preposition *'al*; in all the others it is suffixed and the forms are exactly alike. All but Ps. 116 are attributed in the headings to David.

It is worthy of remark also that the author of Jonah 2 was compelled in expressing the idea of "compass or surround" to use verbs which are found in the psalms; for all of such verbs occur there. What would the critics have had him do? He had either to invent or borrow a new word, or use one in current use. In accordance with the rule laid down in all rhetorics, he chose a good Hebrew word, one that expressed his meaning clearly, fully and picturesquely.

The phrase, "waters unto soul," is found in Jonah 6a and Ps. 69:2 alone. The heading ascribes this psalm to

David. It seems to be descriptive of a drowning man, and is certainly most appropriate to one in Jonah's position while in the sea. "Unto soul" (the noun being without the article) occurs also in these two places alone.

Verse 6b. "The abyss (or sea) kept going around me" has its nearest parallel in Ps. 18: 5 "the cords of Sheol went around me," where, however, the subject and the verbal form are both different. The verbal form occurs in Deut. 32:10; but in Jonah only with the subject here found. The two verbs for "go around" in this verse are the only two known to the Hebrew language and poets in every age must have used the two in parallel clauses, unless they repeated one of them, or used an antonym.

Verse 7b. The sentence, "and Thou hast brought up from destruction my life," is said to be a reminiscence of Ps. 30: 4, "O Jehovah, Thou hast brought up from Sheol my soul" in which one word only is the same. This word seems in English to be exactly the same in both, but in Hebrew one is in the perfect and the other in the imperfect with *Waw*. This word is met with in all the works of the 8th and preceding centuries, as is also the word for "life." The Hebrew word for "destruction" occurs in Isa. 38:17 and 51:14, Prov. 26:27, and in Ezek. 19:4 and 28:8, in addition to seven times in Job and nine times in the Psalms, seven times in Psalms attributed in the headings to David. The phrase "brought up from Sheol" occurs only in Job 33:30, though "going down to the pit" is found in Job 33:28, Ezek. 28:8 and three times in the Psalms.

Verse 8. In verse 8, only the separate words are found anywhere else in the O.T. The phrase "at the overwhelming" is found only in Lam. 2:12 and in four psalms, two of them ascribed in the headings to David. The root translated *overwhelm* is found in Babylonian and in Gen. 10:42 (J). All the other words of the verse are used certainly in or before the 8th century B.C., but not one of them in connection with the verb "to overwhelm." In 8b only the ordinary word for "come" and the conjunction "and" are the same.

Verse 9. In verse 9a, "they that observe lying vanities" looks exactly like a clause in Ps. 31:6; but in the Hebrew only the last two words are the same. In Jonah the first word is in the intensive participle and in the Psalm it is in the participle of the simple stem. The words for *lying vanities* are found together only in these two places; though each of the words separately is found in the earliest literature. Besides, Ps. 31 is ascribed in the heading to David.

Verse 10. The words used by Jonah in this verse are all found in the literature of the 8th century or before. Their combination into phrases is unique, and the ideas expressed are appropriate to the occasion and embodied in the most approved classical form. If this kind of writing is *reminiscent*, then all good writing is reminiscent. It means no more than that a writer uses the vocabulary and style that are suitable to his age, his language, and his ideas.

Reviewing, then, the style of Jonah 2 on the ground of what the critics say, we find that only one sentence of four words and one clause of two words are the same as those found elsewhere in the literature of the Old Testament. The sentence referred to is from a psalm ascribed to the sons of Korah and may be a citation from Jonah; the phrase is from a psalm ascribed to David and may have been adapted from it by Jonah. The situation and the context both argue in favor of the origination with Jonah of the sentence "all thy breakers and thy rollers have passed over me." The phrase, or compound word, "lying vanities," recalls the third commandment of the Decalogue, given by the critics to E, and Hosea 10:4, 12:11 and Isa. 1:13 from the lifetime of Jonah.

It would not be right to close this discussion of the style of Jonah 2 without calling attention to the peculiarities which the critics ignore. We refer to the wonderful manner in which the author makes use of well known words to express his new and varied ideas and experiences. The critics speak only of the resemblances to other writings. Let us look at some of the differences.

Phrases that are found in the O.T. in this chapter only are: "belly of Sheol," "in the heart of the seas," "a river compassed me," "I have been cut off," "I will add to look at thy holy temple," "waters have compassed me into (the) soul," "sea-weed is bound to my head," "the abyss (*t^ehom*) compassed me," "thou hast cast me into the pit" (*m^eşula*), "my prayer came unto thee," "those observing lying vanities," "forsake their own mercy," "the clefts of the mountains," "the bars of the earth," "brought up from destruction my life," "when my soul was overwhelmed (fainted) within me," "I will sacrifice with the voice of thanksgiving," and "that which I have vowed I will pay."

That is, only one sentence of Jonah 2 is ever found elsewhere.

Less evidence of plagiarism, imitation, or reminiscence can scarcely be found in any literary production written in the same language as another. Like well made clothing, the words and style of the author fit his subject so closely and harmonize so beautifully, that attached to any other subject they would have seemed out of place and out of harmony with their age and surroundings.

II. We turn now to Prof. Cornill's additional marks of dependence.

Jonah 3:9a. As to whether the writer of this verse borrowed the phrase "who knoweth etc." from Joel 2:14a or *vice versa*, may justly be left in abeyance as long as critics differ by about five hundred years as to the time when either of them was written. Moreover, even if the dates could be fixed with certainty, how can we be sure that one or both of them may not have borrowed from a third writer whose work has been lost? The critics all argue as if we had in our possession all of the literature that was known to the writers of the canonical books, and this in spite of the fact that the canonical books contain references to many works that have long since perished. Besides, such phrases as this one in Jonah 3:9a may well have been common in any liturgical system, where the gods were

approached in prayer.¹⁶ The Assyrian king may have used it just as well as the Hebrew prophet.¹⁷ Why else did he, or any one, pray at all, if not in the hope that his god would confer a favor, or turn from his wrath?

Jonah 4:2c. It is true that in several phrases this passage in Jonah agrees exactly with Joel 2:13, Ex. 34:6, Ps. 86:15, and Ps. 103:8; but until the date of these verses in Joel, Exodus, and the Psalms has been fixed, it is unreasonable to affirm who borrowed from the others. Since Dr. Driver assigns Ex. 34:6 to JE¹⁸ a work which was finished by 750 B.C.,¹⁹ Jonah may certainly have borrowed from it. But, on their theory, he could not have borrowed from Ps. 86:15, since Reuss and Cheyne place this psalm in the Maccabean period.²⁰ The narrative of Exodus says that these words describing the character of Jehovah are a revelation by Himself of Himself, and that this revelation took place at Sinai. Even if this were not the fact, it would most probably be a very old description of Jehovah by his worshippers, and one known to all his priests and prophets. Does Prof. Cornill really think that, if this description of Jehovah was not revealed by Himself at Sinai, he or any other man knows enough to tell us who invented or imagined it? Can he not see that even if we could determine the date at which each portion of the canonical Scriptures in which it occurs was written, this would not show that every phrase in the description had not been used for hundreds of years before it was ever written down at all? Let us get rid of the absolutely unscientific view of

¹⁶ The two principal words of this phrase נָחַם and שָׁב are found together in Isa. 12:1; and the idea expressed in the two words is found in Mi. 7:19 in the phrase, turn away and have compassion.

¹⁷ Especially if this king was Adad-Nirari and his religion was, as Winckler says in his *History of Babylonia and Assyria*, p. 232, quite different from the prevailing state religion, and a monotheistic one whose essential tenet was expressed in the inscription of his *major-domo*: "Put thy trust in Nebo; trust not in another God."

¹⁸ LOT. p. 38.

¹⁹ *Id.* p. 123.

²⁰ *Id.* p. 387, 388.

the Hebrew language and literature which would lead us to believe that new words were invented by the writers in whose works they first appear, that present day critics can determine the date and origin of every extraordinary phrase, and that the boundaries of the literary horizon of the Old Testament writers must be limited to the narrow circle of the canonical books.

Jonah 4: 5-8. When we come to Prof. Cornill's statement that "the story in Jonah 4 of the marvellous tree is obviously imitated from the narrative in 1 Kings 19 of Elijah under the juniper tree in the wilderness," one can scarcely decide whether Prof. Cornill means to be serious or facetious. The two stories are alike in that both the prophets were displeased with Providence, both sought shelter from the sun, both wished to die, and both were rebuked and assisted by God. It is true, also, as Dr. Driver remarks, that "in form and contents the book of Jonah resembles the biographical narratives of Elijah and Elisha."²¹ But these resemblances are due to likeness of circumstance and perhaps to sameness of authorship, and not "obviously" to imitation. Similar events in different men's lives may be due to imitation, but more commonly they are owing to the fact that they both belong to the *genus homo*, or some species of the same, and that they are subject to the same, or a similar, environment. A spider may just as well have spun its web for Tamerlane and Robert Bruce as for Muhammed. Jerusalem and Babylon were many times besieged. Herodotus, the Koran, Victor Hugo,—all are full of scores of similar events in the lives of men and nations, without any *obvious* imitations being involved. Human nature and physical nature within the same limitations of time and place often produce very similar results. This does not prove imitation but is simply the effect of likeness of nature and similarity of circumstance.

So, with the similar events in the lives of Elijah and Jonah. Both were men of the same class and time, called

²¹ LOT. p. 322.

upon to perform disagreeable duties. Both were disappointed in the results of their mission. Both sought to escape from an unwilling service. Each found himself under the mid-day sun and sought for shade beneath a convenient shelter. Neither could escape from God and duty. God intervened in the case of each and taught through them for all time and to all men the great lessons of his providence and grace. Yet in all this there is no "obvious imitation." There are simply two similar descriptions of similar causes producing similar effects.

Jonah 3: 10. That Jonah presupposes the thought and teaching of the great prophets is alleged to be shown by the fact that 3: 10 reflects the thought and tenor of Jeremiah 18: 7f. It is admitted that the teaching of Jonah 3: 10 and that of Jer. 18: 7 is the same and that it is expressed in much the same phraseology. But does this show that one copied from the other or that Jonah copied from Jeremiah? The question is whether Jonah is older than Jeremiah, or Jeremiah older than Jonah. This can be shown, from the standpoint of literary criticism, not by the points in which they agree, but by those wherein they differ. In the points in which they agree each may have adopted his ideas from his predecessors. As has been shown in the preceding section, the idea of supplicating the gods that they might change their evil intentions with regard to their suppliants must have been common to all who prayed. So, also, must have been the idea that the suppliants would cease from the evil that had offended the deity. That two of the prophets should have expressed these ideas in similar language is not surprising. It is more surprising that it is not more frequently so expressed.

II. A full answer to the second assumption that "Pss. 142, 143 and 144: 1-11 in like manner consist of reminiscences," would require an article of itself. Suffice it to say that since Dr. Driver makes all of these psalms post-exilic and perhaps late post-exilic²² and other critics place them in

²² LOT. p. 385.

Maccabean times,²³ it is absurd to argue that a psalm composed in the fifth century (among the earliest of all the psalms according to the judgment of the critics) should have been composed in the same manner as the latest. One can understand how late writers may have had reminiscences of the earlier; but it is asking too much when we are required to believe that the earlier are full of reminiscences of the later!

III. We would like to know what grounds Dr. Driver had for asserting that "a psalm from Jonah's own age would certainly have been more original." For him and his followers, there are no other psalms from Jonah's own age. Their grounds of *certainty*, therefore, are entirely subjective, and hence not worthy of consideration in a serious discussion where we are getting at the facts through *evidence*. As to what degree and kind of originality he expected to find in such a composition, we are at a loss to conjecture. The evidence shows that few passages in the Old Testament are so full of extraordinary phrases and *apex legomena*. The subject is absolutely unique. The personal experiences of the author are unparalleled in literature or history. Many of the statements and figures are met with nowhere else in any language or literature. In our opinion, there is nothing more original in all the range of literature from the composition of the Book of the Dead to some of the pre-war productions of Mr. H. G. Wells. The stories about the creation, the flood, Joseph, Moses in the bulrushes, Samson, the romantic courtships of Rebecca and Ruth, the treasons of Rahab and Jael, the lament over Saul, the paeans of Miriam, Deborah and Isaiah, may all be paralleled; but the idea of a descent to the bottom of the sea inside a fish and a description of the experience of the recumbent and unwilling denizen of its narrow quarters is without parallel, preëxistent similitude, or imitation.

IV. As to Dr. Driver's expectation of more antique coloring in a poem from the eighth century B.C., it is en-

²³ *Id.*, p. 387-8.

tirely without justification. The eighth century was the age of Hosea, Amos, Micah and Isaiah, and Dr. Driver says that many of the best critics date J and E just before 750 B.C.²⁴ Now, of the 24 verbal forms found in Jonah 2, every one is found among his contemporaries; as, also, every root to which these forms belong except one. As to the nouns, moreover, every form occurs in other literature from the same century, except one, and all of the very words except one *hapax legomenon*, and two or three other words at most. The words for *waves* (lit. *breakers*) and *billows* (lit. *rollers*) would not be mentioned in the other literature of the 8th century, because neither seas nor storms of the seas are even mentioned; the word for *vanities* occurs in 2 K. 17 which gives a history of the fall of Samaria in the 8th century B.C.; and the word for *destruction*, in Prov. 26²⁵ which Dr. Driver ascribes to a period before the time of Hezekiah i.e. before 700 B.C. The particles also of Jonah 2 are all used in early literature.

Consequently, only three words or forms in Jonah 2 are not to be found in the literature which Dr. Driver ascribes to the eighth century or before, to wit, קצב, התעטף and ישיעתה. The first of these is found twice besides in the description of the temple in 2 Kings 6 in the sense of *extremity*, or *end*. If taken in the sense of *cleft* it is a *hapax legomenon*, and no argument as to date can be based upon it. The root of the second word is found twice in J in Gen. 30:42; but in the form and figurative sense employed in Jonah, it occurs only in four psalms, two of which, the 142nd and 143rd, the critics put in post-captivity times (even as late as the Maccabean); but the Bible headings ascribe to David. In the 77th, 142nd and 143rd Psalms, the spirit is said to have been faint or overwhelmed within one; in Ps. 107 and Jonah 3 the same is said of the soul.

²⁴ LOT. p. 123.

²⁵ Of the passage in Prov. 25-29, Dr. Driver says (LOT. p. 407): "The title (25:1), the accuracy of which there is no reason to question, is an indication that the proverbs which follow were reputed in Hezekiah's age to be ancient."

Only one other word is used in the Old Testament for "faintness of soul," to wit, מוּג in Ps. 107:26;²⁶ and only one other כָּהֵה²⁷ (Ezek. 21:7 Isa. 61:3) for "faintness of spirit," the latter not used in the psalms.

Evidently, then, there is not much choice of vocabulary in Hebrew in which Jonah could express his feelings. He uses the more specific and the stronger word of a possible two. Surely his situation justified the use. Surely, also, no one would claim that the use of this strong word to express the predicament of his soul while he was in the belly of the whale was not appropriate to the circumstances. It is a reminiscence not of some other man's thought, but of his own poignant feelings, and it took no 300 years to make it up.

The third word יוֹשַׁעְתָּה is found already in Ex. 15 and in the same connection and sense as in Jonah 2. The only difference is in the ending which has what grammarians used to call the Hê paragogic or what is now more properly called the accusative ending. The reader may know that originally all of the Semitic languages had case endings, such as are still to be found in the Arabic of the Koran. The Babylonian has preserved these endings in a more or less chaotic condition, and the Old Testament in like manner gives us sporadic examples of their use in the endings ô, î and â. This last ending was originally an accusative. In the literature of the eighth century it is found in Hos. 8:7, 10:13, Ex. 15:16 and Isa. 8:23. The "coloring" therefore of the word is just antique enough for the eighth century B.C. when Jonah is said to have lived as a contemporary to Hosea and Isaiah.

The use of the relative *šē* in Jon. 2 can hardly be considered as a mark indicative of a late or post-captivity date, inasmuch as it occurs in Jud. 5 which the critics generally

²⁶ This word is commonly employed for "faintness of heart" for which we find also four other words.

²⁷ Commonly used to denote "dimness of the eyes." A different word from all these is employed for "faintness of hand."

assert to be the oldest literary composition in the Old Testament.

So then in view of the above facts, we conclude that the Hebrew of Jonah is of the proper coloring for the life-time of Jonah, the son of Amittai, who prophesied in the age of Jeroboam II about 750 B.C. Its vocabulary and grammatical peculiarities are in harmony with Hosea, Amos, Micah and Isaiah, the other great writers of that century whose works have come down to us. The style is classical, and neither antique nor late. If anyone would differ, let him bring up the proofs.

V. The fifth assumption, that Jonah 2 shows "marks of the latest lyrical poetry" is made by Prof. Cornill at the close of his section on Jonah.²⁸ Since in his long discussion he gives us none of these "marks," it is impossible for us to investigate them. We can only say that since Prof. Cornill himself asserts that there are lyrical portions of the Psalter from the Maccabean times and since he further asserts that only in Chronicles and the latest parts of the prophetic writings do we meet with the psalm-style,²⁹ he should logically place Jonah in Maccabean times. But, as a matter of fact, he puts the date of Jonah towards the end of the Persian, perhaps even in the Greek period.³⁰ Again, if it is "only in Chronicles and the latest part of the prophetic writings" that we find a psalm-style, how can Jonah show marks of the latest lyrical poetry, since for the date of Chronicles we are "carried with absolute certainty into the Greek period—perhaps, the first half of the third century"?³¹ Lastly, if with Reuss and Cheyne Ps. 86 is put in the Maccabean period, how can Jonah 4:2 have been written in the fourth century, as Prof. Cornill says, and have been "dependent" on a psalm written in the second?

VI. "The general thought and tenor of the book, which presupposes the teaching of the great prophets." This is a

²⁸ *Introduction*, pp. 336-339.

²⁹ *Id.*, p. 399.

³⁰ *Id.*, p. 339.

³¹ *Id.*, p. 228.

favorite argument of the critics of the Old Testament.³² It is, however, at best but an *opinion*. It is stated in different words by Dr. Driver when he attempts to show that Isaiah 24-27 could not have been written by Isaiah because "there are features in the representation and contents of the prophecies which seem to spring out of a different (and later) vein of thought from Isaiah's"³³ In Micah 6:1-7:6 "a difference of tone and manner" tell against the identity of author.³⁴ In Zechariah, the "dominant ideas and representations" of Chap. 1-8 are thought to militate against the identity of authorship of the rest of the book.³⁵ Such allegations leave out of sight the experiences of literature and the divine element in revelation. As to dominant ideas, compare the lives of Paul, Augustine, Luther and Romanes before and after their conversion. As to change of manner and representation, compare the different works of Browning, Carlyle and Johnson. As for a "different vein of thought," most people expect and prefer a slight occasional change in an author. As the proverb says: Shakespeare never repeats. Some may like the composition of those who are always harping on one string; but most prefer the instrument of ten strings, the organ with many pipes and stops, the orchestra and the Philharmonic. When Carlyle's gospel of work becomes tiresome, one turns to the *French Revolution*. The variety of Boswell is more delightful than the monotonous sameness of *Rasselas*. The new veins that are supposed to lie hid in Browning keep the observant reader in joyful anticipation of the expected find. Why should we expect none but biblical writers to be dull, monotonous, and commonplace? Why may Isaiah not have had a "new vein of thought" occasionally, just to relieve the monotony of existence? Why should all of the prophets have thought only the same thoughts that they always had thought?

My dear readers, this sounds ridiculous, does it not?

³² See above, p. 444 f.

³³ LOT. p. 220.

³⁴ *Id.*, p. 333.

³⁵ *Id.*, p. 354.

But just drop your reverence for learned professors for a moment and think for yourself. Is it not laughable that self-appointed inquisitors and judges should attempt to decide what the prophets of Israel may have thought about some two or three thousand years ago? Is it not absurd that they should attempt to assign these thoughts to an appropriate half century of birth? Is it not presumption approaching blasphemy for them to attempt to decide on the ground of tone, manner and veins of thought, as to when and how God's messages of light and love may first and best have been made known to man?

VII. "The non-mention of the name of the Assyrian King who plays such a prominent part in c. 3, may be taken as an indication that it was not known to the author of the book."

This argument depends upon a very superficial reading of the book. Jonah was not sent with a message to a *particular* king as Elisha was sent to Jehu and to Hazael. He was not even sent to the *King* of Assyria. He was sent to warn *Nineveh*, that great city with 120,000 souls that knew not their right hand from the left. Jonah did not warn the king especially, as Elijah did Ahab, or Nathan, David, or Jeremiah, Jehoiakim. His message was: Yet 40 days and Nineveh shall be destroyed. It was the Ninevites who heard and repented. It was the nobles as well as the king who decreed the fasting and sackcloth. It was as king of Nineveh, and not as a king named *So and So* that the king acted. Analogies to the omission of the name of the king can be found in the story of Naaman, where the king whom he served is called simply the king of Syria (2 K. 5: 1, 5) and in the fact that Isaiah frequently refers to the "king of Assyria" without mentioning his name, as also does Nahum (3: 15). The king is most probably called simply the king of Nineveh because the message was to Nineveh especially, and because Nineveh with its palaces and walls and moats and temples was the capital, "the house of the kingdom," the visible representation of the glory and pride and sin of the whole kingdom.

Or, it may be that at the time of Jonah's mission, the kingdom of Assyria had been practically reduced in size until it comprised little more than the city of Nineveh. Jonah, the son of Amittai, lived in the reign of Jeroboam II who reigned from about 780 to 740 B.C. This fell in the period between Adad-Nirari III and Tiglath-Pileser III who began to reign in 745 B.C. During the time from 783 to 745 four kings are known to have reigned over Assyria, but the Assyrian records from this time consist only of a lion's weight and one contract tablet, and a list from the time of Ashurbanipal of the eponymns of Nineveh. The eponym list shows that from 765 to 743 B.C. the kingdom of Assyria and the city of Nineveh were in a state of almost continuous insurrection, pestilence and commotion.³⁶

Besides, the Hebrew word for king may mean no more than governor,³⁷ but the main point is that the name had nothing to do with the messages nor with the results, nor with the purpose and teaching of the prophecy.

It must be remembered also that in the eighth century B.C., most kings were entitled after their capital city. From Hammurabi down the kings of Shumer and Accad, whatever the extent of their kingdom, were called usually by the simple title, "king of Babylon." The Israelites called the kings of Damascus, kings of Aram; but the Assyrian documents call them kings of Damascus.³⁸ The prophets call Ahab, Jehu, Menahem, *et al.*, kings of Israel; but the Assyrian documents commonly call them kings of the city of Samaria.³⁹ Pharaoh Necho is always called king of Egypt in the documents from Egypt and Israel, but

³⁶ This list (*Keilinschriftliche Bibliothek* I. 210-213; Rogers *Cuneiform Parallels*, p. 233 f) records a pestilence (*mutanu*) in the year 765; an eclipse of the sun in 763; insurrections (*sihu*) in 763, 762, 761, 760, 759, 746, 745, and a massacre (*diktam*) in 743.

³⁷ See articles by the writer on the *Titles of Kings in Antiquity* in this REVIEW for 1905-6, and special articles on the *Titles of the King of Persia* in the *Denkschrift Eduard Sachau*, Berlin, 1915, and in this REVIEW for January, 1917.

³⁸ KB. I. 140, 142, 172.

³⁹ *Annals of Tiglath Pileser* (KB. II. 51) but *Shalmaneser* III (KB. I. 173) calls Ahab, king of Israel.

Ashurbanipal in his Annals calls him, king of the city of Memphis. The book of Ecclesiastes speaks of Solomon as king in (or over) Jerusalem, though the other records call him king of Israel.

Further, it is not said that the king of Assyria or his subjects called him king of Nineveh. It is a title given him by a foreigner who was a Jew. It is not necessary to suppose that the emperor of the East, residing at Constantinople, called himself king of Rome, nor that the Mukaikus in Egypt called himself king of Alexandria, because Muhammed addressed letters to these rulers calling them respectively by these titles.⁴⁰

Further, the manner in which Nineveh is spoken of in 3:3 is said to be inconceivable in the case of an author of the time of Jeroboam II, i.e., about 750 B.C.

Two questions are involved in Jonah's statement; first the size of Nineveh, and secondly, the use, by the author of the book, of the Hebrew perfect form of the verb "to be" (היה) in his description of the city.

(1) Already in the eighth century⁴¹ Nineveh is used as always in the Old Testament as the name of the capital of Assyria. This name included *Calhi* and the other parts of that great four-fold city which served the great kings Shalmaneser I, Ashurnasirpal and Shalmaneser II as the seat of their empire,—a position which it still held in the time of Adad-Nirari, whom, in the words of Winckler,⁴² "Jonah found at Nineveh when he went there."

(2) As to the use of the perfect form, the question is whether it could mean "has been and is," or must mean "was." We have the authority of De Sacy, the greatest of grammarians of Arabic, for affirming the former⁴³ of *kâna*, the Arabic equivalent of היה and his opinion is supported by Lane, the greatest of the lexicographers, who makes the

⁴⁰ Ibn Hisham's *Life of Muhammed*, p. 971.

⁴¹ Gen. 10:11 is assigned by the critics to J.

⁴² *History of Babylon and Assyria*, p. 232.

⁴³ *Arab. Gram.* I. S. 196.

statement: the "*kâna* divested of all signification of time, is often used as a copula."⁴⁴

This usage of the perfect for "has been and is" is common in Hebrew usage as well as in the Arabic. Gesenius defines its use as "expressing facts which were accomplished long before, but of which the effects still remain in the present."⁴⁵ Thus, Ps. 10:11 "he hideth his face." Perfects of verbs denoting a state or condition are frequently used in this sense.⁴⁶ The verb *hāyā* "to be" is used in this sense in Jud. 17:13, 2 Sa. 13:35, 1 K. 6:17, 8:18, Isa. 1:21, 22, Ps. 22:15, 89:42 *et al.*

However, as this verse consists of a compound nominal sentence and is introduced by *Waw explicativum*, (i.e. explanatory *and*), it is possible that it is a later note interpolated into the original text by an editor or scribe. The simple or compound nominal sentence is the form in use in Hebrew to denote a parenthetical note, or description. Such parentheses are common in the Hebrew literature of all periods.

It is a noteworthy fact, moreover, that most of the statements that the early critics of the Pentateuch considered to be objections to its Mosaic origin, are to be found in sentences of this kind, such as "these remain unto this day," "and the omer is the tenth part of an ephah," "his bedstead was a bedstead of iron," "Moses was very meek."⁴⁷ Compare also, the compound nominal sentences in Deut. 2:10 (describing the Emims), and in Num. 31:53.

Certainly, those who, like the critics of the Wellhausen school, believe in so many editors and redactors for nearly all the books, will scarcely insist on impugning the authenticity of Jonah because of one little verse! Nor will those who have studied Old Testament textual criticism deny the probability of some such additions to the original text of Jonah. Nor will those who admit the insertion into the

⁴⁴ *Arabic-English Lexicon*, p. 3004.

⁴⁵ *Gram.* § 116. 2. g.

⁴⁶ *Id.*, e.g. Ps. 104; 1 *gādaltā*, thou art great.

⁴⁷ *Comp. Ex.* 6:26, 27.

New Testament of the passages concerning the three witnesses, the woman taken in adultery, and the last verses of Mark, without thereby impugning the integrity and genuineness of the rest of the works that contain these insertions, presume to assail the whole book of Jonah, because one short sentence may have been inserted into it by a later hand. Like the addition to Mark and the story of the woman taken in adultery, the addition may be just as true as the original. No one will dispute the trustworthiness of the statement that in the time of Jonah "Nineveh was an exceeding great city."

CONCLUSION

This detailed examination of the evidence produced by the critics in support of their allegations that the Book of Jonah cannot have been written in the lifetime of Jonah, the son of Amittai, has shown that in not a single specification is the evidence convincing. Not a single statement as to diction, style, ideas, or historical allusions, will stand the test of a complete induction and comparison. The most that can be said for any single item is that it is possible, but not one is supported by even one assured witness. The testimony of the Book of Jonah as to its origin and facts stands unimpeached. Its diction, its style, its ideas, and its historical references, agree with what we know of the eighth century B.C. and with what the book affirms as to the time of its composition. Those who assail it must confine themselves to its accounts of miracles, predictions, and divine interventions. At all such assaults the Christian will sniff and He that sitteth in the heavens will laugh. For in these days of surgeon's wonders and submarines' achievements and Burbank's experiments, it is a bold man who will attempt to set limits to the subtleties of the All-wise or to affix bounds to the Almighty Maker and Preserver of all things. Christus creator, Christus revelator, Christus consummator! "Knowest thou the ordinances of heaven, or canst thou set the dominion thereof in the earth?"

Princeton.

ROBERT DICK WILSON.

NOTES AND NOTICES

THE COMMON SERVICE BOOK AND HYMNAL OF THE LUTHERAN CHURCH

We do not understand that the word "common" as here used has just the signification that is familiar to us in the Anglican *Book of Common Prayer* and the Presbyterian *Book of Common Worship*. In these cases we understand by "common" something that is perhaps not very different from "public." In the case of the Lutheran *Common Service*, we understand rather a form of worship which represents a consensus of the pure 16th century Lutheran Liturgies and in which Lutheran General Bodies have agreed to unite; so far fulfilling Muhlenberg's wish that all Lutheran congregations in the United States might use "the same order of service, the same hymn book."

And this use of the word "common" measures the significance of the present volume. It represents nothing less than the service and the hymn book which three General Bodies of American Lutheranism have prepared jointly and have agreed to use in common. But the significance of the book is even greater. Its conception, its preparation, and its acceptance, have proved to be a great step toward Lutheran unity; and the *Common Service* is fairly entitled to a great place in the causes moving toward the pending foundation of a United Lutheran Church.

The "Common Service" has been for years in tentative or accepted use in various Lutheran bodies, and calls for no special discussion at the present time. The present publication may be regarded as a definite edition, embodying such minor adjustments and additions as seemed expedient to the joint committee representing the three General Bodies. Beyond that its special novelty is in the musical settings of the various offices. These represent a choral service, and are furnished in two types. Of these the first is largely based on melodies associated with the Anglican liturgy, and has been well prepared by the Rev. J. F. Ohl, Mus. Doc. The second contains the historic plain-song melodies which have been in use for a period long antedating the Reformation, and here again in their original unbarred form.

The Hymnal which here becomes a constituent part of *The Common Service Book*, having only a sub-title page, is now first published after long and careful preparation by the same joint committee, and demands more detailed consideration.

Luther and Lutheranism were from the first distinguished by their love of music and their free use of "hymns of human composure" as against the more restricted singing of metrical versions of Biblical "songs of inspiration" as introduced by Calvin into Reformed Churches. And Luther himself did much toward establishing that spiritually satisfying type of congregational hymn-tunes, which is easier to recognize than to define, and which has been called ever since "the German Chorale." The Lutheran immigrants to the American colonies were already provided with their hymn books, but the task of developing an English-speaking Lutheranism involved also the necessity of English Lutheran hymn books, and this task has, it may be frankly said, proved difficult from the days of Muhlenberg until now. Available translations of German hymns were poor indeed; even editors at home in the two tongues were scarce. Moreover the American climate, perhaps because developing a certain lightness and nervous sensitiveness, proved and has remained inhospitable to the German chorale. And even Lutherans, as the generations passed, tended to adopt the ways of their neighbors as well as their language, and the maintenance of peculiarly Lutheran traditions and standards in hymnology, as elsewhere, became problematic. In thinking of the line of American Lutheran hymn books of the 19th Century, one is disposed to say that the maintenance of such traditions and standards had been given up by the English-speaking church, and that its hymnody had little to distinguish it from that of even the less churchly of its neighbors, until the General Council began the process of recovery with its *Church Book* of 1868.

There are of course two points of view from which this situation may be viewed. It may be urged that just such a merger of denominational traditions and practices is desirable as tending toward the adoption of common standards and as thus contributing to the upbuilding of a more Catholic-hearted American Church. But it may also be urged that the simplest and most inevitable common denominator is indifferentism and an

easy-going sloppiness; that what need to be cherished and cultivated are the high things and perhaps the austere things that are the glory of our several denominational inheritances; and that only the denominations who keep these things pure and vital will have anything to contribute to the stock of a united Church.

There is a good deal to be said for this latter view. It is at all events, the view of the compilers of this hymnal. They have conceived their work on the model of the Church Year, around which the hymnody of the old Latin Church revolved, and which was the model of Lutheran worship more strictly perhaps than it afterwards became that of Anglican worship. They have aimed to conserve in the hymnody also, as in the structure and elements of the Common Worship, an adequate representation of the old Church's liturgical treasures. There are 578 numbers in this hymnal. Of these some 9 are from Greek sources, and 45 are versions of Latin hymns; more than a tenth of the whole, representing the hymnody of the old Church; with which are of course to be associated the ancient liturgical materials and the plain-song melodies of the Common Service itself. All this is quite in the spirit and manner of historic Lutheranism, and plants the feet of its worship just where Luther would have them stand.

The editors have next sought to conserve, or often to restore, the best of the Lutheran chorales, giving them mostly their rhythmic form, and these have been set as far as may be to the best obtainable English versions of the hymns with which the chorales were originally associated. There are about 120 versions of German hymns (not all Lutheran) in the collection, with 3 from Swedish and Danish Lutheran sources; nearly a fifth of the whole number. Of Gerhardt there are 15; of Luther 7; of Schmolk, Spitta and Zinzendorf 5 each; and of Tersteegen 3. Some 15 American Lutherans contribute originals or translations. Miss Winkworth is naturally the preferred translator, with 49 numbers; John Wesley has 11; while Miss Borthwick has only 6; Miss Cox and John C. Mattes 5 each; Richard Massie 4.

We have thus accounted for 158 hymns as in one way or another characteristic or suggestive of Lutheranism. There remain 420 numbers (more than seven-tenths of the whole),

the great majority of which represent the current hymnody of the other English-speaking denominations by which Lutheranism is surrounded, and which constitute a sufficiently Catholic and in many ways excellent selection from it. All of the 32 hymns which figure in the present writer's *The Best Church Hymns* as in most general use are found here. The general atmosphere of the book is theologically conservative, and churchly in the liturgical sense, as indeed it must be if Lutheranism is to be maintained. But in Lutheran as in other churches churchly and "evangelical" schools of thought are learning to tolerate each other, and there is here a sufficient representation of the "evangelical" type of thought and practice short of rivalism and its "gospel songs." The "Moody and Sankey" type is absent by general consent. Indeed the 24 hymns of Isaac Watts and the 20 of Charles Wesley exceed those of any other author, except John Mason Neale, whose 24 belong mostly among the translations. After these come Montgomery and Horatius Bonar with 14 each; Bishop How with 10; Bishop Wordsworth, Ellerton, Miss Havergal, John Newton and H. W. Baker, with 9 each. The evangelical Kelly and the Roman Catholic Coswall have 8 each, all but one of the latter's being however only translations. Lyte has 7; Godfrey Thring 6; Ray Palmer and Doddridge 5 each.

This large body of English and American hymns has been carefully set to tunes, of which the standard is less severe than in Miss Krauth's well-known setting of *The Church Book*, and, we should say, not very different from that sought to be maintained in *The Hymnal* of the Presbyterian Church in the U.S.A. More of them are set to tunes of German origin here than there, and some melodies necessary in a Presbyterian book by reason of associations are not included here. On the other hand many of the settings are the same here and there. Indeed a common usage in this matter is gradually establishing itself in churches aiming at refined but effective congregational song.

In reviewing a hymnal so carefully prepared, its omissions are almost as interesting as its inclusions. Among omitted hymns in most frequent use in non-Lutheran churches the present reviewer has noticed,—“The shadows of the evening hours,” “At the Name of Jesus,” “Spirit of God descend upon

my heart," "Stand up, stand up for Jesus," "Jesus calls us, o'er the tumult," "O Jesus, I have promised," "Hark! hark! my soul," "Beneath the cross of Jesus," "Fight the good fight," "O Paradise, O Paradise," and "Lead, kindly Light." Most of these would be indispensable to a Presbyterian hymnal at this date; but one can readily understand that in a Lutheran book they duplicate something else similar in tone or content, or can be spared for other reasons in the given conflict between materials and space.

A very striking omission is that of what we may call the non-churchly and often humanitarian type of hymn which the religious poetry of Whittier did so much to exemplify and to inaugurate, and which is just now in some sections of the Church at the topmost wave of popularity. Of Whittier there is none at all; or even of Samuel Longfellow, or Johnson, or Gladden, or Hosmer, or Oliver Wendell Holmes. The new hymnody of humanitarian service has little recognition beyond North's "Where cross the crowded ways of life"; and we have to conclude that these newest schools of American hymnody, and the ones at the moment in the ascendant, have been carefully examined, discussed, and finally rejected by the committee preparing the hymnal as not giving adequate expression to the Lutheran traditions of churchliness or the Lutheran conception of hymnody. In this they are well within their rights, and for this they will have no criticism from the outside. There is much of this newest hymnody that no Presbyterian can sing, and if there is none of it that a Lutheran cares to sing—well, why should he? The present reviewer does not find anything in the new Lutheran hymnal that leaves the spirit of criticism dominant in his mind. It is an excellent book; made with brains and not with a pair of scissors and pot of paste. Everything has been carefully thought out and carefully wrought. The hymnologist is sure to note that the work has been done with competent scholarship and taste. One who has the interests of congregational song at heart will be likely to remark that in this book another great American Church is adequately equipped—and he might well add that the publishers have done their part and made a handsome and distinctive book.

Philadelphia.

LOUIS F. BENSON.

SOME PACIFIST MISCONCEPTIONS

One of these is that the use of physical force by rational beings is always wrong. Hence, to go to war, inasmuch as it is an appeal to the force of arms, can never be right. But the use of physical force by rational beings is not always wrong. God is of all beings the most rational. He is the author of reason. He is in his intellectual nature the norm of reason. He is himself *the* reason. Yet God employs physical force. Not only were the forces or laws of nature created by him and are they sustained by him, but they carry out his will. They do what he would have done; and they do this because he is the engineer as well as the life of the universe, and has them all under his control and directs them all as he pleases. Such is the meaning of the great doctrine of Providence. And all this was taught and illustrated by our Lord. Himself ὁ Λόγος that is, The Reason, it was to miracles of physical power that he appealed in support of his claims.

Nor is there force in the objection often raised at this point, that neither God in his spiritual essence nor God "manifest in the flesh," that it, in Christ, can be an example for us and that, consequently, we may not argue that, because he uses physical force, it is right for us to do so. On the contrary, we may argue thus, and we ought to argue thus. "Ye therefore shall be perfect as (or, just as) your Heavenly Father is perfect" (St. Matt. v. 48). There could not be a stronger assertion than this, that God should be our model in every respect in which we are capable of imitating him. We may not follow him in his work of atonement; for "who can forgive sins but one, even God?" (St. Mark ii. 7). We may not permit sin in others when we can prevent it; for sinners ourselves we cannot do this with safety either to ourselves or to others. Physical force, however, we can use and ought to use; for God has given us dominion over it that in our use of it we may both imitate him and may labor together with him. The truth is, not that it is the physical nature of the force employed which makes its employment wrong for rational beings, but that it is used for irrational and so immoral ends. To knock down your enemy with a view to crucifying him is a sin against God and an outrage to humanity inconceivable to all right

minds, but to knock down and knock dead the human brute who would commit such a sin and perpetrate such an outrage—this is the duty of every man and woman and even child who has the physical force and the opportunity to do it. The use, therefore, of physical force by rational beings is not always wrong. It is often the only rational and so right course for such a being. We may go even further. It is precisely because physical force is of a lower order than moral or intellectual power that its use by rational beings becomes a duty and an excellence. What could be more truly rational than to utilize lower means for higher ends? We discern the acme of Deity when we perceive that “for his glory all things,” even the lowest, “are and were created” (Col. i. 16).

This suggests a second misconception of the Pacifist. It is that the employment of physical force is useless. Not only is its use by rational beings wrong because it is inferior since physical; it is yet more wrong because it is ineffective. Thus we are told by Professor Bertrand Russell of Trinity College, Cambridge, that non-resistance is the most effective resistance, that, for example, Germany would have recalled her armies and withdrawn her demands if the Entente Allies had not resisted her. This, however, is an unproved assertion, and it cannot now be proved: the Allies have resisted and “unto death.” Moreover, it is against experience. The spirit of aggression is wont to be stimulated, not to be subdued, by submission. If you tell a robber that he may have half of your money, he will try to take it all. Nor do William Penn and his fellow colonists afford an illustration of the contrary. They did not resist the Indians, it is true, but then they were never attacked by them. Thus the case is not in point. What it illustrates is the safety that there is in justice and fair dealing.

Of course, the use of physical force has its limitations, and they are serious ones. There are many and important things which it cannot do and which it should not be expected to do. Thus, physical force can decide nothing as to right or wrong. If Germany were to crush the allies and ourselves, that would not prove the Kaiser to be in the right, and it is not because of any success that our arms may have had or may be likely to have that we are sure that he is in the wrong. In a word,

heavy battalions may give victory, but they cannot establish right. Their effectiveness ends with proving their heaviness. Beyond this they are useless. Right is often with the weaker and the defeated. The poet sings, "Truth, forever on the scaffold; wrong forever on the throne."

So, too, physical force is powerless to make men righteous. It can no more do this than, as we have just seen, it can itself decide and reveal the right. The lash has rendered men obedient, but it never made them good. The strong arm of the law has often closed the saloon, but it never reformed its frequenters. All this must be granted, but in granting it we do not admit the uselessness of physical force. Because it cannot do everything, it does not follow that it cannot do anything. Because it cannot make a man righteous, it does not follow that it cannot help him to make himself righteous. It can often supply and maintain the conditions most favorable to righteousness. To render it impossible to get drunk, will not destroy or lessen the appetite for whiskey, but it will secure the state of body and the environment most conducive to the forming and keeping of the resolution with God's help to eradicate the appetite. This is a great deal. If it could do no more than this, physical force might not be pronounced useless. Its employment is vindicated in view of its ability to co-operate with spiritual agencies.

But it can do much more. In the physical sphere, it alone can be directly effective. Impure affection should be overcome by the expulsive power of true affection; false arguments should be met by sound arguments; the power of error should be destroyed by the force of truth. But, a punch with the fist can be parried only by the arm; the artillery of the enemy can be silenced only by guns that are heavier or better served.

This does not mean that physical force is superior to spiritual power. It does mean that only physical force is appropriate to the physical sphere. If a man will leave that sphere and listen to reason, then to resort to physical force becomes an outrage. It is as wicked as it is foolish. But if he will not leave the physical sphere and consent to reason, then the appeal to physical force becomes an obligation. As a duty it is as urgent as it is clear. In a word, reason is higher than

muscle; but while muscle, if there be enough of it, can resist gravitation, all the demonstrations of Euclid could not. Courts of arbitration are better than armies; but when nations will not arbitrate, armies, so far from being useless, are indispensable. Nor is this position inconsistent with the power of prayer and the omnipotence of God. Prayer does "move the hand that moves the world"; but God moves the world, as we have just seen, according to its nature. The Source of physical force as of spiritual power, he uses both, but either one directly only in its own sphere.

This brings us to the last Pacifist misconception that we may consider. It is that of the Rev. Floyd Hardin; and it is presented in an address on "War and the Moral Reconstruction of Theology," delivered at the memorable conference of Christian Pacifists in California held in 1917 in Los Angeles to protest against the militaristic interpretation of Christianity by the church. His contention is that it is everywhere admitted that "war is morally pernicious in itself: whence it must follow that faith in war is a confession of moral failure" (p. 3).

With this conclusion, if its premise be correct, we have no fault to find. Indeed, with its underlying principle Christian Militarist and Christian Pacifist are in heartiest accord. We both insist, that 'neither in love nor in war are all things fair'; that no plea is so contemptible as that of "military necessity"; that war is not made right merely by being a "war against war" or a "war for peace"; that going to war is not justified simply by the fact that it is to render "the world safe for democracy or even to make "democracy safe for the world"; that there is one thing worse than defeat even for a righteous cause, and that is a dishonorable victory; that the Christian can through God's grace endure the triumph of his enemy, but he may not expect God's grace if he "strike below the belt." In short, we both believe with Paul that the condemnation of those, who assert that a good end sanctifies the use of means pernicious in themselves, is just (Rom. iii. 8). But—and this pierces to the heart of the Pacifist objection—war is not "morally pernicious absolutely in itself." It is not so according to the "Word of God." The Old Testament makes it a "religious activity," and the New Testament, at this point, as elsewhere

where nothing is said or intimated to the contrary, endorses and adopts the teaching of the Old Testament.

The fact is that war, or the appeal of nations to physical force, unlike deception or sacrilege, for example, is in itself without absolute moral character. It even gets its character in part from the feeling which prompts it, from the spirit and way in which it is carried on, from the end that it has in view. If it originate in hate, it is pernicious; if it rely on deception and cruelty, it is pernicious; if its end be aggression, it is pernicious: but if it be waged in defence of national liberty or righteousness, then it becomes right and to enter into it a duty. Hence, the present war, we are sure, is, in the case of Germany, iniquitous and outrageous beyond expression, but in the case of our allies and ourselves, the only right course and our immediate obligation. In a word, while it is true that the rightness of an end can never of itself make right the use of wrong means, it is also true, though often overlooked, that many means are in themselves neither absolutely right nor absolutely wrong and that the rightness of an end imparts its rightness to the use of means which, like the individual or the national employment of physical force, are in themselves without absolute character.

This statement, however, is not ultimate. It at once suggests the questions, How can war, since it consists in the taking of human life by human beings, fail to violate the moral law—the Sixth Commandment; and if it violates this law, must it not have absolute character and be in itself “pernicious”? This inquiry can not now be raised. It may be taken up in a future note.

Princeton.

WILLIAM BRENTON GREENE, JR.

PROFESSOR CROSS ON WHAT IS CHRISTIANITY?

In one sense the second title of this book¹ is descriptive of its contents. It does give in the first six chapters an exposition of different types or interpretations of Christianity. The author expounds in order Apocalypticism, Catholicism, Mys-

¹ *What is Christianity? A Study of Rival Interpretations.* By GEORGE CROSS. The University of Chicago Press. Chicago, Illinois. 1918. Pp. 207.

ticism, Protestantism, Rationalism, and Evangelicism, the last named being further described as "Modernized Protestant Christianity." He then concludes in the closing chapter by asking and seeking to answer the question, "What, then, is Christianity?"

It might seem as if the author's method were to seek to find, by means of his historical investigation, the norms by which he will determine what Christianity is. But such proves not to be the case. It is true that as he goes along he indicates in a more or less incidental way, what he believes to be the merits and defects of these historical manifestations, but when we come to the final chapter, we find that after all they have but little bearing upon his answer to the question what Christianity is.

The reason for this is that these types of conceiving Christianity move in the sphere of thought, doctrine, creed, cult or worship, whereas Christianity, according to Professor Cross, is a life. It must express itself in cult and creed and worship, but all these things are secondary, mere outgrowths of the religious life. They are not only secondary; they are also ever changing, and never final. That which underlies all is the Christian life.

But this life is ever moving onward and upward; hence true Christianity, ideal Christianity, as Prof. Cross specifically says, lies in the future, not in the past. It would seem, then, that it is the seer, the prophet, not the historian, who can tell us what Christianity really is, though this after all lies hidden even from the seer or prophet, behind the veil which hides the future from our sight.

Perhaps, then, the most valuable part of this book is the first six chapters containing the historical presentation of certain great types of religious and Christian thought. And yet the reader's interest will probably be in the author's own idea of what Christianity is. Accordingly we shall confine ourselves to the last chapter.

First of all, Prof. Cross tells us that the Christian religion coincides in a measure with all these historic interpretations, and yet cannot be identified fully now with any one of them or with all of them united. For if all the historical forms of Christianity were to pass away, we would still have the Chris-

tian religion because "that great power which we are habituated to call the Spirit of Christ would remain in men's hearts and would soon begin to adjust itself to the new conditions and demands which must arise."

In the second place, he says that this gives us a means of estimating the value of historical forms of all kinds. Liturgies, creeds or doctrinal forms, ecclesiastical forms, modes of conduct—all these are necessary if we are to have any common Christian life or fellowship, but they are all mere forms, ever changing, merely the outward shell which contains the inner essence of the Christian life.

In the third place, having shown what Christianity is not, Prof. Cross proceeds to tell us what he thinks it is.

It is first "a quality of spiritual life." By this he means that it does not pertain to things physical or material, but to man's inner life. Consequently he asserts that the story of the historical origin and progress of Christianity, while of some value in interpreting its meaning, is not essential and does not give us our "starting point." This last must be found in our "actual experience of the spiritual." In a word, Christianity, for Prof. Cross, is the life of the human spirit at the height of its manifestation. Accordingly he is perfectly consistent when he says that it is "not given to us; it is *gained*." If it be objected that, thus conceived, Christianity is just natural religion, Prof. Cross replies that this is exactly the truth if the natural be set over against the "unnatural" which is its proper antithesis. But Christianity, he says, is also supernatural, by which he means simply that it belongs to the world of spirit and not of matter.

From all this it would appear that the truly spiritual man is the Christian man, and this is what Prof. Cross affirms in so many words. It follows further that since this spiritual life of humanity is in a process of evolution, the only true Christianity lies in the future, not in the past, and this too is specifically asserted by Prof. Cross.

But secondly, Christianity is more than spirituality; it is "a distinctive type of religion." The perfection of human nature aesthetically, ethically, and intellectually, is not religion. Religion involves the relation of man to a higher being. Hence Christianity "pertains to our spiritual life as a consciousness

of relation to this Higher Beyond." This Being the Christian calls God. If we were to ask Prof. Cross to state his conception of God, we suppose that it would be the theistic one. Yet it is a doctrinal or intellectual difference which distinguishes this from Pantheism. And since doctrinal matters, according to Prof. Cross, are secondary and non-essential, it is difficult to see why Christianity, *i.e.*, "pure spirituality," may not relate itself to the Higher Beyond of Pantheism. But let us proceed, and not mingle criticism with our exposition of the author's view of Christianity.

Thirdly, he says that Christianity is the religion whose whole character is determined by the personality of Jesus Christ. It would seem now as if Prof. Cross were relating or seeking to relate man's natural religious sentiment to history, in a word to Christ. But this does not mean that he is including Christ in Christianity. For he says that "Christianity exists nowhere but in Christians. They *are* Christianity." What place, then, has Christ? He is the giver of this life. Christianity is defined by Prof. Cross to be "Christ's life in men." It is said to be Christ's gift to the world. How, then, did Christ give this life to the world? Prof. Cross answers—by His teaching and example. But not by His teachings as He gave them and "in their meaning to His mind when He gave them." To know the meaning of Jesus' teaching we must look to the influence of this teaching on the whole course of history. How this enables us to distinguish its true essence from the faulty form in which Jesus is supposed to have given it, is far from clear. However, Jesus is supposed to have influenced men by His teaching and example, but we are not to go to this directly, but to feel its presence in Christian history and in Christian men. "The power of Jesus Christ," says Prof. Cross, "is mostly felt through the subtle influence of the lives of Christians about us. There is an inner movement of our spirits toward the aim of life that comes to us through association with them. This, in truth, is what we mean by the Holy Spirit in men's hearts. And this was the great gift of Jesus to the world when he gave himself."

Here we have Prof. Cross' view of Christianity in a nutshell. It is said to be "Christ's life in men." This is his Spirit in men. And this turns out to mean, not the indwelling of the

personal Holy Spirit in men, but only the inner movement of *our* spirits toward an aim of life that comes to us through association with Christian men. Prof. Cross says that Christianity is "the onward surge of life he (Christ) has given to men," or it is "the religion of perfect consecration to the good of the world of men."

All this means that Christianity is just altruism as the highest manifestation of the human spirit. The natural ethical life of men is supposed to have been in some way stimulated by the example of Christ. Hence Prof. Cross calls this manifestation of man's ethical life by the name of Christianity.

But this is not all. Someone may ask, is not Christianity a redemptive religion? Yes, Prof. Cross would reply, it is. Consequently he adds that Christianity is not only "the practice of perfect human fellowship," and "the religion which is one and the same with true morality," it is, "in the next place, the religion of moral redemption." But this does not mean that Christ died for our sin. The Cross of Christ is only the symbol of a natural moral truth. "It signalizes the fact that Christian faith expresses itself in the man's moral struggle, and eventuates in an absolute devotion to an idealized humanity." This means simply that the Cross of Christ is nothing but a symbol of devotion to altruistic duty.

Finally, he says that "Christianity is the religion of perfect peace." But, again, this is not peace with God through our Lord Jesus Christ, but is only our adjustment to all the untoward conditions which confront us.

This is Prof. Cross' view of the nature of Christianity. It is quite clear that, for him, the question what is Christianity, is not a historical question and not to be historically determined. He identifies man's natural religious sentiment with Christianity, and that which he regards as the highest in the manifestation of man's religious life, he calls Christian. When he says, for example, that Christianity is the highest morality, he does not mean that the ethics of Jesus or of the New Testament is the highest morality, but that the morality which he reckons the highest is to be called Christian. That which he finds the highest in life, he believes to have been due to the influence of Jesus. Hence he calls it Christian.

But to separate Christianity entirely from historical fact

and doctrine, and to conceive of it simply as life, is to cut it off from all essential connection with history and with the past. It is to cut it off from all that gives it the right to be called Christianity. It is to separate it from the teaching of Paul, of John, and of Jesus; from the Cross as anything more than a symbol, and even from Jesus himself as a historical person. Prof. Cross would not admit this last. It follows none the less from his view. For if the Cross can save us by symbolizing a truth, so can the mere portrait of Jesus do the same.

But this religious life, of which he makes so much, is in perpetual motion. True Christianity, if it be identified with this life, lies in the future, as Prof. Cross himself affirms. To answer the question, what is Christianity, then, it is necessary to peer into the future and guess at the goal of this evolution. The study of past forms may perhaps tell us which way life is moving; it cannot tell us where it is going to. Prof. Cross was logical in making little use of his historical chapters in his final one.

Furthermore, this moving religious life, as defined by Prof. Cross, is simply man's natural religious sentiment. When he calls it supernatural, he tells us that he means only that man himself is supernatural. The question, then, which finally emerges is whether man's natural religious sentiment with its manifestations can legitimately be called Christianity. Christianity is not the product of man's religious nature. It is a historical religion, and one which claims to be the product of a revelation to man. Its nature, like that of any other historical religion, must be determined historically. The question of its truth is another matter, but that of its nature cannot be determined by any such arbitrary method as that which Prof. Cross employs. To identify Christianity with the elements in human life which Prof. Cross or the cultured modern man regards as of value or worth, is to insert a question of values into a purely historical question, which is an unscientific and arbitrary method of procedure.

The question will not down—by what right has Prof. Cross identified man's religious sentiment, even when influenced by Christ, with Christianity? To this question he has given and can give no answer. Sabatier, whose view is similar to that

of Prof. Cross, has not succeeded in answering this question. Eucken, after having reduced Christianity to his own idealism, apparently is aware that this raises the serious question whether we can still be Christians, though he concludes that we must be. But many more logical minds, who have adopted the same principles, are frankly saying that the world needs a new religion, and that Christianity is unacceptable to the modern man. Such men realize that Christianity is something quite different from man's natural religious sentiment.

Prof. Cross is strongly influenced by the inspiration which comes from Jesus. But on his own views this should be the same if the portrait of Jesus in the Gospels were totally unhistorical, and even if Jesus never existed. There are some who would offer us a Christless Christianity. In fact, if doctrine or belief or creed—call it what you will—is only a by-product of religious life, then we may have even an Atheistic Christianity, for belief in God involves the acceptance of a doctrine. Indeed, signs are not wanting that we shall be asked to accept an Atheistic as well as a Christless Christianity.

Now we are well aware that Prof. Cross would strongly dissent from all such extremes. We are only saying that they are the logical results of the purely subjective way in which he has sought to determine what Christianity is, and of his view of the relation of fact and doctrine to life.

Princeton.

C. W. HODGE.

REVIEWS OF RECENT LITERATURE

APOLOGETICAL THEOLOGY

God the Invisible King. By H. G. WELLS, 8vo; pp. xvii, 174. New York: the MacMillan Company. 1917.

As the ready and interesting writer of an almost incredible number of "novels," "fantastic and imaginative romances" and "short stories," Mr. Wells is widely known and as widely popular. He is at least as well, if not always as favorably, known through a series of books upon "social and political questions." In one of this series, "First and Last Things," he has "stated his convictions upon certain general ideas of life and thought as clearly as he could," and in so doing he has entered the province of philosophy and even of theology. The work under review, however, is his first deliberate essay in theology. It is an attempt, not to vindicate, but to describe "the nascent religion which he believes to be crystallizing out of the intellectual, social and spiritual confusions of this time," the kind of religion which his own view of life calls for and to which his own writings, notably his "Mr. Britling sees it through," lead up.

The "modern religion," according to Mr. Wells, "has no revelation and no founder; it is the privilege and possession of no coterie of disciples or exponents; ... it is a process of truth guided by the divinity in men. It needs no other guidance or protection." Its position with regard to God the Creator is "complete Agnosticism." He is "the Veiled Being." We should not speak of him as God. We know nothing of him. We have nothing to do with him. As regards God "the Redeemer," however, it is quite otherwise. He is everything to us. He is the reality of our lives. He is the Lord of our hearts. He is our "Invisible King." We "do not know, perhaps, cannot know in any comprehensible terms, the relation of the "Veiled Being" to that living reality in our lives who is "the one only living and true God." Hence, we exclude all cosmogony and ideas of providence from our religious thought and leave nothing but the essentials of the religious life as we ourselves and others experience it. These essentials are such as the following: The reality of God, his objectivity to us as well as his subjectivity in us, his personality, his courage, his helpfulness, his sympathy; but especially his finiteness; though he will have no end, he had a beginning; though in comparison with us, his power seems absolute, it is limited; though he is our "Invisible King" and claims and deserves our unqualified allegiance, no more than we is he the infinite, eternal, omnipotent One, the "Veiled Being." Such is the new and yet old faith which is bound to overspread the earth and to trans-

form the world. With reference to it we venture the following criticisms:

1. All that is good in this scheme Mr. Wells would seem to have appropriated, without acknowledgment, perhaps unconsciously, from Christianity. We see this specially in his fine and often eloquent chapter on "The Invisible King," and in it particularly in his presentation of the extent and the practical nature of God's claim on us. Much of this section of the book reads like the 12th Chapter of the Epistle to the Romans. As in this chapter, the consecration insisted on is absolute; though, as is not the case in Paul's plea, no adequate reason for such consecration is given.

2. Mr. Wells' discussion of the "new religion" is not infrequently marred by glaring inconsistencies. Thus on page 104 we read, "Now it follows very directly from the conception of God as a finite intelligence of boundless courage and limitless possibilities of growth and victory," etc. Finiteness and limitlessness are contradictions, and by no effort of thought can they be united in one being.

3. The inconsistency just illustrated is more than verbal. It is fundamental to the whole argument. This, as we have seen, is intended to magnify God as redeemer while ignoring God as creator and governor. The former, however, involves the latter and is even impossible without the latter. The saviour that we need is one who is as powerful as he is good. He must be one who can burst the bars of death and of hell for us because he has burst them for himself, as well as one who, because he fights shoulder to shoulder with us, can be "touched with the feeling of all our infirmities" and "afflicted with us in all our afflictions." No merely finite redeemer is sufficient.

As with fear and trembling we look out over the unknown future dark with the possibilities of evil, our souls cry out for him who, as the omnipresent and eternal and omnipotent One, is "head over all things to the Church." As the consciousness of sin and the sense of guilt overwhelm us, we must be able to cast ourselves on One who is "mighty to save," on One who can offer in our stead an adequate because an infinite sacrifice. In a word, "the Veiled Being" and "the Redeeming God" cannot be separated. If the former must be unveiled by the latter "in the face of Jesus Christ," the latter finds his worth in the former. The Redeeming God is the redeemer that we require just because he is "the brightness of the Father's," the Veiled Being's, "glory, the express image of his substance."

But this is not all. The inconsistency of the argument is even deeper than this. Mr. Wells, as we have seen, has not undertaken to prove the new religion, but simply to describe it. It is just in his description, however, that he breaks down most signally. Basing himself absolutely on the religious consciousness, he misinterprets it utterly. If it be true, as Bacon says, that 'man looks up to God as naturally as the dog to his master,' it is not to the finite God of Mr. Wells or even of Prof. James, Mr. Wells' greater teacher, that he looks up. On the contrary, it is the

Infinite and the Absolute, it is "the Veiled Being," that is, not only, as has just been pointed out, demanded by reason and by the needs and wants of our religious nature, but is also and specially at the back and at the bottom of our religious consciousness and of the religious consciousness of all men. Indeed, it is this consciousness of the supernatural and so of the infinite that makes man distinctively *the* religious animal. In a word, the chief characteristic of Mr. Wells' God is precisely that which must keep him from ever becoming the peoples' God. Did Mr. Wells postulate his finite God on the basis of supernatural revelation, we could not follow him; for supernatural revelation, though it goes far beyond the religious consciousness, cannot go against it: but to plant himself on the religious consciousness and on it alone, and then affirm, as the chief article of his new and natural religion, the finiteness of God—this is to involve himself in hopeless contradiction. Thus the great characteristic of Mr. Wells' theology is its impossibility. He has tried to join the mutually exclusive; and, as might have been expected, he has failed. He has attempted to eliminate the cold impersonality of naturalism and the naïve supernaturalism of Christianity, and then to unite what remains of either; but still they will not and cannot combine. Could we have a better illustration of the old proverb, "Ne sutor ultra crepidam"?

WILLIAM BRENTON GREENE, JR.

Princeton.

Jesus, The Christ, in the Light of Psychology. By G. STANLEY HALL, President of Clark University, Worcester, Mass. New York: Doubleday, Page & Co. 1917. 2 vols., 8vo; pp. 752.

(See the article by Dr. Wm. Hallock Johnson, entitled "Atheistic Christianity," in the January number of this REVIEW, pp. 71 f.)

EXEGETICAL THEOLOGY

Introduction to the New Testament. By THEODOR ZAHN, Professor of New Testament Exegesis, Erlangen University. Translated from the third German Edition by John Moore Trout, William Arnot Mather, Louis Hodous, Edward Strong Worcester, William Hoyt Worrell, and Rowland Backus Dodge, Fellows and Scholars of Hartford Theological Seminary, under the direction and supervision of MELANCTHON WILLIAMS JACOBUS, Hosmer Professor of New Testament Criticism and Exegesis and Dean of the Faculty, assisted by Charles Snow Thayer, Director of the Case Memorial Library. Three volumes in one. Second edition revised. New York. Charles Scribner's Sons. 1917. Pp. xx, 564, 617, 539.

Zahn's *Einleitung* was reviewed in the *Presbyterian and Reformed Review*, vol. xi, 1900, pp. 344-350 and the first edition of the English

translation in this REVIEW, vol. viii, 1910, pp. 139-143. The second edition of the translation appears in revised form and in one volume instead of three, the pagination remaining the same. The paper is thin—too thin for convenience. In the Preface Dr. Jacobus says: "the entire work has been gone over with patient care, for the elimination of all mistakes which in any way detracted from the usefulness of the First Edition." A comparison of this edition with the list of errata as given in the notice above mentioned shows that most of the corrections have been adopted and when adopted have been incorporated accurately. There are some however which were not adopted; and since the list is known to have come into the hands of Dr. Jacobus it is difficult to escape the impression that the rejection was deliberate. In regard to some of them there may be room for difference of opinion, as in the case of i, p. 53, l. 7, where the correction is based on a literal rendering of the original. The old form however is accurate and may be justified on stylistic grounds. In regard to others, I have gone over each carefully and find no reason to alter my judgment that the rendering is faulty. Indeed in one case (iii, p. 185, l. 3) where I pointed out that "at the beginning of the second century" is an incorrect rendering of "*am Ausgang des 2. Jahrhunderts*" and suggested "at the end of the second century," the retention of the error in a sentence which opens with the words "as a matter of fact" is unfortunate. The retention of the original rendering of the passage ii, p. 70, l. 8 quite misses Zahn's sarcasm; and I am still of the opinion that the passage (*Eingleitung*, i, p. 17, Anm. 9) does not justify the rendering (i, p. 25, n. 9, l. 9) which equates "Sursi" with "the sacred tongue." In iii. p. 178, l. 6 "*dort*" is still wanting in the translation; and a comparison with the original will show that the citation in iii p. 177, l. 13 should have been corrected.

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HISTORICAL THEOLOGY

What the World Owes Luther. By JUNIUS B. REMENSNYDER, D.D., LL.D. New York Fleming H. Revell Company. 1917. Pp. 94. Price 50c. net.

This booklet covers in an interesting way the outstanding features in a summary view of the Wittenberg hero. It is, of course, a Lutheran view of Luther, relieved, however, by numerous quotations and references *ab extra*. Naturally, Dr. Remensnyder shares the prevailing Lutheran love of Luther, and this admiration now and then betrays him into an over-statement, although he is not wholly blind to the great leader's limitations. When one recalls Luther's view of the body of Christ and presence in the Supper, the statement, for instance,

that "he did not rest with half-truths" (p. 31), cannot be received without some modification. And again: "any appreciation of the blessings of religious liberty which we enjoy today must do full honor to Luther" (p. 79), but there were others, without whom this blessing would have perished in its conception, so that to say that for it "we can thank none other than the indomitable hero of the Reformation," is to limit our gratitude by an historical perspective altogether too small.

Briefly, according to Dr. Remensnyder, the world owes to Luther the beginning of the Protestant Reformation, the primacy of the Scriptures as the rule of faith and life, a Scriptural conception of both Church and State, civil and religious liberty, an ideal Christian home, a sane mysticism, and the retaining of a legitimate ecclesiastical symbolism. A chapter on "Luther and War" gives a modern touch to the account, and makes plain what everybody knows, who knows anything at all about Luther, that he was *not* a pacifist, nevertheless, "he wielded no sword but the weapon of truth" (p. 94).

In the chapter on "Luther's Faults" his action at Marburg in 1529 is defended as "not uncharitable, but wisely judicious" (p. 68). Yet the Pietists of the eighteenth century were nearer to the spirit of Luther than the dogmatic theologians of the seventeenth (p. 91).

The chapters are very short, their subjects well-chosen, and their contents drawn from the most recent sources on Luther. In no sense technical, they give a worthy synopsis for one who wishes to discover in an hour what Luther has done in and for the world.

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Missionary Milestones. A Study of the Reformation in its influence on Civil and Religious Liberty and Home Mission Activities in America. By MARGARET R. SEEBACH. Council of Women for Home Missions, 600 Lexington Ave., New York City. 1917. Pp. ix, 198.

One of the many books appearing in the year (1917) of the four hundredth anniversary of the Protestant Reformation. The sub-title scarcely expresses accurately the contents of the book. There is not any consistent attempt to trace the philosophical effects of the Reformation except in so far as the setting down of simple history may be so regarded. There is no labored effort to set forth the historical development of the distinct ideas of the Reformation. The first two chapters tell the story of the Reformation in Europe. The third and last three chapters transfer the account to America, an account which, in the last two chapters, spreads away into "thumb-nail sketches" of later and less-known home-missionaries. This part of the story might have been made more satisfactory by a rigid sifting.

Each of the first two chapters has at its close brief sketches of some of the more notable women of the Reformation. The book ends with a

short bibliography, and is accompanied by a "Text Book Supplement" for leaders of Mission Study classes.

BENJAMIN F. PAIST, JR.

Hillsboro, Ohio.

SYSTEMATIC THEOLOGY

Can We Believe in Immortality? By JAMES H. SNOWDEN, D.D., LL.D.,
The MacMillan Co., New York. 1918. Pp. 227.

In this small volume Dr. Snowden has given his readers an admirable religious meditation on the Immortality of the Soul.

It is, we repeat, a religious meditation, and not a reasoned argument; and of course the author intends it to be such. He is not seeking in vain to prove or demonstrate the immortality of the soul. He is not even seeking arguments for immortality. He is stating, in the form of a religious meditation, certain considerations which seem to favor the belief.

Before doing this he points out the limitations of scientific knowledge, and thus exposes the dogmatic character of certain objections from the quarter of natural sciences.

In setting forth his positive considerations, Dr. Snowden does not confine himself to natural or rational considerations, but includes the revealed grounds of this belief, drawing upon the Christian Scriptures. And in weighing all the evidence, he acknowledges that it is Jesus Christ who has brought life and immortality to light by His Gospel.

The book is written largely with the purpose of serving as a help and comfort to multitudes who have lost dear ones in the world war. It is, we judge, well suited to accomplish its purpose.

On two general matters we find ourselves differing with the author.

One of these is the idealistic philosophy which underlies his thought. We do not believe that this philosophy is a true induction from all the phenomena to be explained. We believe, moreover, that idealism rests on certain fallacious arguments, so often and repeatedly exposed, that it is unnecessary to repeat either the arguments or their answers here. Some of these answers have of recent years been stated with considerable force by representatives of the New Realism. It is only fair to say, however, that the reasons which Dr. Snowden gives for belief in Immortality, are not at all bound up with his idealistic philosophy, so that the book does not lose its value for those who dissent from his underlying metaphysics.

The other matter in which we would differ with the author is in respect to his summing up of his results in the final chapter entitled "Can We Believe in Immortality?", in which he states very briefly his final answer to this question. Here we should be inclined perhaps to more caution so far as the natural or rational grounds of belief are

concerned, and to greater certitude when the Christian revelation is taken into account.

C. W. HODGE.

Princeton.

Theological Essays: By A. V. C. P. HUIZINGA. Boston. The Gorham Press, 1918. Pp. 130.

This little volume contains several philosophical and theological essays. The first essay is entitled "The Hedonistic and the Christian Paradox." In it the author criticises the ethics of hedonism and defends obligatory morality upon a theistic and Christian basis.

The second essay goes by the title "Discussions on Damnation," and is a defense of the doctrine of eternal future punishment.

Essay third is on the ethical teaching of the Book of Proverbs, and seeks to show that it is not open to the charge of being utilitarian.

The fourth essay, entitled "Anent Might and Right," aims at proving that for the believer in God, the idea that might makes right is false.

The fifth and last essay is called "Social or Individual Regeneration?" In it the author seeks to show that in order to regenerate society, you must regenerate the individual. He makes some very just criticisms of socialism, and also of the attempt to reform men by legislation, which latter he regards as our American failing. We suspect that it will be found in other nations also. But that it is too prevalent in America and that it is out of harmony with the New Testament teaching, the author has shown beyond doubt. Shall we try to teach men self-control and Christian principles, or shall we seek to make the world a hot-house where invertebrate Christians may easily be produced and flourish, and where invertebrate morality and Christianity may prosper without too much effort? Shall we place our reliance on the grace of God or on the arm of the law?

The Holy Spirit. A Layman's Conception. By WILLIAM IVES WASHBURN; of the New York Bar. G. P. Putnam's Sons. New York and London. 1918. Pp. 133.

We have read so many books on the Holy Spirit by theologians who believe neither in His Personality nor in His supernatural work in saving the soul, that it is refreshing to take up this little volume by a layman who really believes in the Holy Spirit and in His work as our Teacher, Guide, Comforter, Saviour.

There are a few matters in respect to which we should sharply dissent from the views expressed by the author. We prefer, however, not to enter into a critical discussion of these points, but rather to note with gratification that this "layman's conception" of the Holy Spirit emphasizes His distinct Personality, Deity and saving work; and in a word that the author really believe in the Holy Spirit.

C. W. HODGE.

Princeton.

What is Christianity? A Study of Rival Interpretations. By GEORGE CROSS. The University of Chicago Press. Chicago, Illinois: 1918. Pp. 207.

(See above, pp. 466 f.)

PRACTICAL THEOLOGY

The Master's Comfort and Hope: Sermons on John xiii:31-xiv:31. By ALFRED E. GARVIE, M.A., D.D., Principal of New College, London. T. & T. Clark. 1917. Pp. ix. 239.

This, the author tells us, is his first volume of sermons. It is thoughtful and scholarly, based upon careful exegesis, and forms a valuable exposition of this portion of our Lord's teaching. There are twenty sermons, entitled The Father and the Son Glorified; The Outward and the Inward Separation; The New Commandment; The Call to Faith; The Many Mansions of the Father's House; Return, Reception and Reunion; The Known Way Unknown; The True and Living Way; Seeing the Father; The Father in the Son; The Greater Works of Believers; The Power of Prayer in Christ's name; The Proof of Love; The Promise of the Other Paraclete; Life in the Living Lord; Christ's Originality, Authority, and Judgment; The Teaching of the Spirit; The Last Bequest; Christ's Unrequited Love; The Final Surrender. Christ is highly exalted throughout, and the name that is above every name is recognized as his.

There are statements of course that are open to question. To say that "the Son of man dying to bring forth fruit, lifted up to draw all men to Himself, is more and greater than the Word which had not yet become flesh." (p. 4), is to tread on dangerous ground. To assume humanity is regarded in Scripture not as enhancing the greatness of the eternal Son, but as a humiliation, an emptying of Himself. It cannot be shown that sacrifice is "itself a good," apart from the end it serves (p. 7). It was for the joy set before him that Jesus endured the cross. It is not clearly shown how the commandment to love one another is a new commandment. "The use of the term Jews for the hostile party is so distinctive of the evangelist that we are forced to suppose that Jesus Himself did not use the word, but in some other terms referred to his opponents" (p. 14). But why may we not suppose that John caught the word from the lips of Jesus? If it was the bitterness of their hatred to him that suggested the name that speaks of separation, who was more profoundly aware of that bitterness than the Master himself? The doctrine of a future probation is held (p. 96). The existence of evil spirits and of Satan is denied (p. 232). There is no escape from the conclusion that if there are no personal spirits of evil Jesus was mistaken in his thought and in his teaching, yet all our knowledge of the unseen world is derived from him.

J. RITCHIE SMITH.

Princeton.

A Picture of the Resurrection. By JAMES M. GRAY, D.D., Dean of the Moody Bible Institute of Chicago. New York, Fleming H. Revell Company. 12 mo., boards, pp. 43, price 35c net.

This published address embodies a brief exposition of the fifteenth Chapter of First Corinthians. It does not attempt to treat all of the verses, nor to deal at length with the great mysteries involved, but it shows clearly that Paul is here arguing, not as to the immortality of the soul, but for the resurrection of the body; and it sets forth the ground and the encouragement of that Christian hope.

The Kingdom of God, The Kingdom of Heaven, The Church. By the REV. WILLIAM H. BATES, D.D. New York, Charles C. Cook. Paper, 12 mo. pp. 28. Price ten cents.

In view of Mark 4:30, and similar passages, it would seem that the author does not establish his point as to the difference between the "Kingdom of God" and the "Kingdom of Heaven"; but the publication of the little pamphlet may be justified by the service it renders in showing that in New Testament teaching the "Church" and the "Kingdom" are quite distinct.

Understanding the Scriptures. By FRANCIS J. MCCONNELL. Bishop of the Methodist Episcopal Church, New York. The Methodist Book Concern. 12 mo. Cloth pp. 144. Price 75 cents net.

These lectures comprise the third of the Mendenhall series, delivered at De Pauw University. The object of the foundation, as stated by the donor, was "to found a perpetual lectureship on the evidence of the Divine Origin of Christianity and the inspiration and authority of the Holy Scriptures." The aim of the present lectures was to set forth certain presuppositions which may aid in a right understanding of the Bible. These include the facts that the Bible is "The Book of Life," "The Book of Humanity," "The Book of God," "The Book of Christ," "The Book of the Cross."

While the author makes a laudable endeavor to avoid theological terms, his discussion is not characterized by clearness as to doctrinal positions; and in his desire, for the sake of argument, to make concessions to modern radical views, he fails to secure definiteness of statement, and seems to bring forward little material which could serve as direct evidence "for the inspiration and authority of Holy Scriptures."

CHARLES R. ERDMAN.

Princeton.

The Sacrifice of Thankfulness: Sermons by HENRY MELVILLE GWATKIN, D.D., with a memoir by T. R. GLOVER, T. & T. Clark. 1917. Pp. xxiv. 166.

The sermons number twenty-seven, and are very short, too short to admit of adequate treatment of the great themes with which they are

concerned. What is said may be well said, but we desire a more thorough discussion and exposition. Praise and thanksgiving are not the only sacrifices that sinners may offer to God (p. 3); there is also the sacrifice of good works (Heb. xiii:15, 16). It is affirmed that what Christ bears "is sin, not its punishment (p. 73). But how that is done is not made clear. Certainly sin is not removed by sympathy. Miracles, including the crowning miracle of the Resurrection, are accepted, though it is held that they are not supernatural, that is, they involve no breach of natural law (p. 93). Even Christ is not above law (p. 94). But he is exalted as the blessed and only Savior. "Yet one thing we know in Christ and are sure of—that only through the Cross of shame the gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (p. 149).

The Master Quest. By WILL SCRANTON WOODHULL. The Abingdon Press. 1918. Pp. 186. 75 cents net.

This is a book of decided interest and marked ability. Sound judgment and good sense are everywhere conspicuous; the style is vigorous and striking. The master quest is man's quest for greatness. The book is really a sketch of the life and character of Jesus, reverent, devout, true to the teaching of the Scripture. The Gospels are trustworthy. Sin is portrayed in its true colors, and Jesus is presented as the sole and sufficient Savior. The chapter on the miraculous Person is full of interest and power, as it shows that in presence of the crowning wonder of his sinless and mighty life it is easy to believe in the miracles that he is recorded to have wrought. Attention may be called to a few errors and defects of a minor sort. The song of Lamech recorded in Genesis is generally and properly regarded not as a wail of fear (p. 31), but as a boast of strength. It is not in accordance with Scripture teaching to say, that "the hope of reward, terrestrial or celestial, is hardly worth the mention, because its base is mere selfishness, and its results are superficial" (p. 73). The Old Testament and the New constantly incite men to labor and endurance by the promise of reward, and Jesus often appealed to hope and promised the recompense of the kingdom to those who should follow him. The word *dynamic* is employed with wearisome iteration in many volumes of today, and this one has not wholly escaped. But altogether it is a book to awaken, enlighten, and establish faith in God as he is revealed in his Son.

Princeton.

J. RITCHIE SMITH.

The Faith and the Fellowship. By OSCAR L. JOSEPH, B.D., PH.D. New York, George H. Doran Company. Cloth, 12 mo., pp. 226. Price \$1.25.

The author of this volume was born in Ceylon, but has enjoyed exceptional educational advantages in various parts of the British Empire and also in the United States of America. He discusses with

clearness and conviction some of the elementary truths of the Christian faith, and also deals with Christianity as organized in the Church. He shows an unfailing sympathy with the Bible and with missionary endeavor. His acquaintance with the literature of Hinduism and Buddhism, together with a wide range of Christian literature adds interest and value to his brief, and thoughtful chapters.

CHARLES R. ERDMAN.

Princeton.

Jesus: for the Men of Today, When Science Aids Religion. By GEORGE HOLLEY GILBERT, PH.D., D.D. George H. Doran Co. 1917. Pp. xv. 176. \$1 net.

The title is infelicitous. The Jesus for the men of today, as of every day, is the Jesus of the Gospels, the divine Jesus, the atoning Jesus, the Jesus who is Jehovah Savior. And this is not the Jesus who is represented to us here. We find indeed the amiable enthusiast, the moral teacher, the man of irreproachable life, the prophet, the worker of miracles, the channel of spiritual power. But he is not God; he is not a Redeemer. We shall be content with nothing less. In these days when the world is rent asunder, drenched with blood, we cannot be satisfied with a Jesus who is not divine. The representation of Jesus here given falls immeasurably short of our need as it falls short of the inspired record from which all our knowledge of him is derived.

The treatment of the resurrection story is vague and uncertain. We feel the lack of strong, clear, compelling thought. Apparently it was not the vision of the risen Jesus that revived the hopes of the disciples, but the memories of the past. It is difficult to discover what special message for the men of today is to be drawn from this attempt to reconstruct the gospel story with the aid of science, unless it be that Jesus was merely the greatest and best of men; and surely it was not needful that another book should be written to present a Jesus who has been presented and repudiated a thousand times.

The style is bright and attractive, though in its rhythmic flow it is sometimes in danger of transgressing the bounds that separate prose from poetry, and the natural order of words and phrases is inverted that the lines may fall into the cadence of blank verse. The tone is genial and reverent, and while the historical imagination is given large scope, it is never suffered to stray beyond the limits of propriety and good taste.

We wish that with this charm of style, this grace of manner, Dr. Gilbert would sketch for us a picture of the real Jesus as he is portrayed in the Gospels and is enthroned in the hearts of his redeemed.

J. RITCHIE SMITH.

Princeton.

The Pulpit Committee. By CHARLES A. ALPHINE, Philadelphia. American Baptist Publication Society. Boards, 16 mo. pp. 72.

The problem of "vacancy and supply" is of pressing and perennial

interest to all churches organized under a democratic form of government.

This monograph deals with the phase of the problem relating to the selection of a pastor. It is intended for the guidance of the committee which is entrusted with the grave responsibility of recommending to the congregation a possible candidate. The suggestions are eminently wise and sane. The book should be placed in the hands of every Session, and of every committee, which is charged with the task of securing pulpit supplies or of nominating a pastor.

Federal Council Year Book. By H. K. CARROLL, LL.D. New York. The Missionary Education Movement of the United States and Canada. Paper 12 mo. pages 250.

This year-book forms an ecclesiastical and statistical directory, not only of the Federal Council its commissions and its constituent bodies, but also of all other religious organizations in the United States. This issue, published in 1917, is an improvement upon the previous issue by the addition of an index, by changes of type, by a better classification, by new tables of Sunday School statistics and of the distribution of Church members by states. The publication is of great value as a book of reference.

A Community Study or the Religious Social Survey. By EDWIN J. EARP, PH.D., Philadelphia, American Baptist Publication Society. Paper, 12 mo. pp. 22.

This little booklet is one of the Social Service Series. It deals with the problem of a community survey, suggesting its importance, the facts it should include, precautions to be taken, the method of procedure, and the use to be made of the facts in meeting the situation which is discovered. An appendix is added containing copies of sample cards for a Church Survey Household Record

CHARLES R. ERDMAN.

Princeton.

Common Service Book of the Lutheran Church. Authorized by the General Synod, the General Council, the United Synod in the South: [and] the Hymnal. Philadelphia: The Lutheran Publication Society; The General Council Publication Board. Columbia, S. C.: The Lutheran Board of Publication. Cloth, 8vo; pp. 318, 656.

(See above, pp. 457.)

GENERAL LITERATURE

The Mythology of All Races in Thirteen Volumes. By LOUIS HERBERT GRAY, A.M., Ph.D., Editor; GEORGE FOOTE MOORE, A.M., D.D., LL.D., Consulting Editor. Vol. xii. *Egyptian*, by W. MAX MÜLLER, Ph.D.

and *Indo-Chinese*, by SIR JAMES GEORGE SCOTT, K.S.I.E. 8vo; pp. xix, 450. Boston. Marshall Jones Company. 1918.

We have here the latest installment of a notable series. The volume before us is, indeed, a sumptuous one; and, as is not always the case, it should be as valuable to the scholar as it is sumptuous. To say that it maintains the standard set by its predecessors, the first three of which were noticed more fully in our issue of January 1917, would be both high praise and the only just praise.

WILLIAM BRENTON GREENE, JR.

Princeton.

Early Babylonian Letters from Larsa. By HENRY FREDERICK LUTZ, Ph.D., Yale Oriental Series—Babylonian Texts, Vol. II. New Haven: Yale University Press. 1917. 4°, pp. xii, 42. Plates 57. Price \$5 net.

In this volume Dr. Lutz has published 152 letters dating from the period of the First Dynasty of Babylon (cir. 2000 B.C.) As the total of such letters published hitherto scarcely exceeds 400, this collection constitutes a very welcome addition to the material available for the study of documents of this kind. Dr. Lutz is a former student of Prof. A. T. Clay, Ph.D., Laffan Professor of Assyriology at Yale, who is one of the most experienced copyists in this country, and the fact that Dr. Lutz has, as he intimates, been privileged to consult Dr. Clay regarding doubtful readings increases the value of the autograph copies of these documents, which apparently have been made with care and skill. Dr. Lutz gives as a reason for his inability to carry out his plan to furnish translations to all the letters—he has translated only about one-fifth of them—the fact that he is now working on tablets of a similar character at the University Museum in Philadelphia. This statement leads us to cherish the hope that we may soon have a second volume of texts of this nature from him.

The tablets here published may with few exceptions be described as private letters. There are a couple which are apparently official communications—E.g. No. 25 is addressed to a certain Muhaddum by the Judges of Babylon; No. 109 is from the Chief of Police (?) and Elders of the city to the Amorite Consuls (*aklû*—Ungnad thinks the word *aklu* designates a man who looked after the interests of the Amorites dwelling in this region). Cf. also Nos. 79, 92, 95, 113, which are addressed to a number of people. There is only one which is a royal letter, viz. No. 32. It is a short letter written by Hammurapi, authorizing the ransom of a captive and is of interest as showing the personal interest which this great king took in all the affairs of his kingdom, though of course there may have been special reasons in this case of which we know nothing. The letter reads as follows:

“To Lushtamar-Zamama
and Belanum
say:—

- Thus (saith) Hammurapi:
 5 (Regarding) Sin-ana-DUG.GAR^{ki}-liš[ū],
 son of Maninum,
 whom the enemy has carried off—
 10 shekels of silver in the temple of Sin
 to his merchant [i.e. the man offering him for sale] pay and
 10 (so) free him."

The great majority of the letters in this collection as also of those previously published are addressed to persons who are designated by name (as in the letter just quoted). But in about 15-20% of them the name of the addressee is not given but a title is used instead; my Lord (*belia*), my Father, the Gentleman (whom Shamash will preserve alive), are the most frequent expressions; my Master (*shapiria*), my Mother, my Brother, my Sister, my Mistress also occur. Radau has made the claim that in letters of the Cassite period which he has edited "Lord" always addresses the King. Whether that is the case may perhaps be questioned; at any rate it is certainly not true of these letters of the First Dynasty. Whether any of the letters addressed to "my Lord" in this collection are intended for the king is not certain. No. 82, a letter written by a certain Sin-idinam may perhaps in view of its exceedingly polite phrasing be intended for the royal ear, but the contents of the letter does not seem to require such an explanation.

The fact that these letters are supposed to have been found at Larsa (Ellasar) is of interest because with the exception of the collection of letters of Hammurapi to Sin-idinam, published by L. W. King in 1898-1900, these are practically the first which are likely to have come from Larsa. Most of those hitherto published come, as far as their provenance can be determined, from Sippar, Dilbat (near Babylon) and Nippur; and it is significant that in general style all these letters alike.

It is of course to be assumed that the place of discovery is not the place of writing. This seems to be Dr. Lutz's view in the main. But he believes that several of these letters are not real letters in the sense of having been actually sent to the addressee, but that they are copies or first drafts preserved by the sender. This is of course possible—a letter has been found with the envelope unbroken, possibly due to the fact that it never was sent, at any rate never delivered to the one for whom it was intended. But the fact that these letters are only very seldom dated and scarcely ever contain the names and seals of witnesses, which would be necessary to make them legal documents, does not favor the view that they were filed away by the sender for reference. In this case, even if they were kept only as a memorandum it would be natural to expect that they would be at least dated.

The evidence cited by Dr. Lutz as confirming his view that several of these letters are duplicates preserved by the sender is not very clear or conclusive. The fact that No. 94 bears a date (it is one of the very

few tablets dated) which was used at Larsa—Dr. Lutz seems to have read it wrong; the last sign is *LAL* and not *DU*—would indicate at most that the writer lived within the domain of Rim-Sin, but not necessary in Larsa. A considerable region in the vicinity of Larsa may have used its date names. In No. 143 the letter opens with:

A-na A-hu-um-wa-qar u A-pil-Shamash
qi-be-ma
um-ma Ib-ku-sha-ma
iluShamash u iluTishpak ash-shu-mi-ia
li-ba-al-li-tu-ku-nu-ti
iluTishpak u Tupliashki sha-lim
Larsa^{ki} lum sha-lim

To Ahum-waqar and Apil-Shamash

say:—

Thus (saith) Ibkuša:—

May Shamash and Tishpak for my sake
 give to you life.

Tishpak and Tupliash are prosperous.

May Larsa prosper!

Ibkuša who apparently lives in Tupliash in Elam writing to Ahum-waqar and Apil-Shamash of Larsa, blesses them in the name of Shamash, the god of Larsa, and Tishpak, the god of Tupliash, an Elamitic deity, equivalent to Ninib of Babylonia. Then he remarks that Tishpak and his city Tupliash are thriving and expresses the wish that Larsa may prosper. We have a strict parallel to this in the Amarna Letters: cf. e.g. Knudtzon, no. 1, a letter to the Cassite King Kadashman—harbe from the King of Egypt, Nipmuaria [= Amenophis III], where, in the greeting he says: *ana mahria shulmu, ana mahrika lu shulmu*. "Things are prosperous with me; may they be prosperous with thee." That *lum* in our letter, usually written *lu* (a good example of the tendency in early times to pronounce *m* like *w*), is used in a wish-clause is clear, as Lutz himself recognizes in translating his letter (p. 7), where he renders it, "(May) Larsa indeed be well." But here (p. 1) he renders instead, "Larsa indeed is well," which gives an entirely different sense. That *lu* may be used in the emphatic sense of "indeed" is of course admitted. But in the "greeting" of letters of this period it appears to be regularly employed to express the writer's wish for the health and happiness of the person or persons addressed. And in this letter the difference in meaning between *sha-lim* and *lu(m) sha-lim* is only apparent, if the one is to be regarded as embodying a statement of fact regarding conditions at Tupliash and the other a wish with regard to matters at Larsa. This phrase instead of being a 'plain indication' that the writer lived at Larsa and that this letter being found there must be a duplicate "preserved in the archives at Larsa for reference" is a very definite indication that it was not written at Larsa but probably at Tupliash and that consequently we have the original before us.

The contents of the letter although quite brief can be explained in harmony with this view. It reads:

ki-ma ti-di-a a
i-na Tupliashki alimki
zi-ru-um u she-um i-ba-ash-shi
sha 1 1/3 shikil kaspim
bi-ti ka-ri
shu-ta-zi-a-am-ma
shu-bi-la-nim

As ye know, not
 in Tupliash, the city,
 is there seed-corn and grain.
 1 1/3 silver-shekel's worth
 from the granary
 take out and
 send to me.

Owing to his inability to purchase grain at Tupliash, the writer asks to have it sent to him from Larsa.

On the other hand Dr. Lutz translates this communication as follows: "There is seed and grain, as you know, in Tupliash, the city," etc., which of course implies the very opposite. His rendering is a perfectly natural and possible one. But it has the serious drawback, that it brings the "communication" into apparently irreconcilable conflict with the "greeting." For if there is grain to be had at Tupliash, why should Ibkusha send to Larsa for it? It is conceivable that he alludes to the fact that grain can be secured at Tupliash with a view to indicating that he is not dependent upon the Larsa crop—a hint that he expects to get it at a moderate price. But we should expect him to say: there is no grain at Tupliash. This would be a natural way of introducing the request which follows. In view of this the following is to be noted. While *ti-di-a-a* can be regarded as a single word it can also be divided into two words, *ti-di-a*, which would be the more usual (?) form of the verb, and *a*, the negative particle, which although frequently written *a-a* is regularly written *a* in the Code of Hammurapi. This explanation, if correct gives us the needed negative. But it is open to several objections; *a* is regularly used with the voluntative not as here with the indicative; it is used with the preterite and not with the present tense; and as a negative particle it should stand immediately before the verb. With regard to these points it may be remarked: The sentence probably has a strong subjective force, "there is not" being equivalent to, "there is none to be had," "*I can not procure*"; the verb *bashû* is usually found in the present tense, the preterite being much less frequently used; the writer may have placed the negative *a* at the

beginning of the clause because of the verb *ti-di-a* which preceded, or if *ti-di-a-a* is the verb, he may have confounded the ending *-a-a* with the negative particle and thus have omitted to insert the negative at its proper place before the verb *i-ba-ash-shi*. This explanation despite its obvious difficulties has this advantage that it brings the "communication" into harmony with the "greeting." At any rate, in view of the "greeting," this letter is far from being a good argument for Dr. Lutz's contention.

Dr. Lutz points out that these letters cannot be regarded as literary in any sense. They are merely business letters and it requires considerable imagination to make them anything but dry reading. In this respect they are not greatly different from the contract tablets. Still they are of quite considerable value because of their bearing upon the daily life of the people of this remote age. Together with the contract tablets they constitute a welcome proof of the actual recognition and enforcement of the customs and laws which are preserved for us in the Code of Hammurapi, and despite the fact that they are so predominantly businesslike they now and then contain details which give us a glimpse into the personal life of the writer and recipient of the letter.

These letters confirm us in the opinion that even at that early date writing was by no means uncommon and that probably a relatively high proportion of the people were able to read. If letter-writing was regarded as either difficult or expensive it is hard to believe that a simple message like the following would have been reduced to writing: "Please, when thou readest this sealed document [*i.e.* my letter], supply water and let them irrigate the field of Sin-aba. The seed (?) must not suffer injury (?)." (No. 115). And there are a several other letters in this collection which are about equally brief.

It is interesting to note also that these letters indicate that these people were very familiar with their script. The proof of this is the fact that they frequently abbreviate it and scrawl it, not as if they did not know it, but as if they knew it so well that it was not necessary to write the complicated signs with care. This fact makes it often difficult for us to distinguish the signs but evidently occasioned them no difficulty.

A good illustration of this is found in the Hammurapi letter translated above. In several of the characters some of the distinguishing wedges which properly belong to the sign are omitted, as a result of which it is uncertain which of two or more signs is intended. In most of the cases the grouping of the signs, like the grouping of words in an impointed text in Hebrew, makes the reading perfectly plain. Thus the sign for *i* has five horizontal wedges; while the ideograph for *maru* (son) is written very much like it, but with six wedges instead of five. The five-wedged sign occurs at the beginning of line 5. It consequently looks like *i*, but *i-ma-ni-nu-um* is a barbarous form, while *Maninum* is a proper name which occurs on two other tablets of this period. The reading is clearly, *son of Maninum*. Similarly the differ-

ence between the ideograph for *shekel* and the phonetic sign *ma* is a vertical wedge. This wedge is omitted in line 7 (cf. *Cuneiform Texts*, Texts, xxix, Pl. 13-14) and consequently we might read *MA.[NA]=mine*, but there is no *NA* and there seems to be no evidence to show that *MA* was ever written for *MA-NA*. Consequently one must chose between the view that a wedge is left out by way of abbreviation which frequently happens, or that a sign is left out, which would be unusual and a real mistake. In view of the fact that as Dr. Lutz points out 10 mine would be a tremendous ransom for a captive, since $1\frac{1}{2}$ mine is the highest recorded price for the purchase of a male slave, it seems certain that we should read, 10 shekels. This is of interest because it shows that Hammurapi was not writing about the ransom of a person of extraordinary importance, but probably merely about an ordinary citizen who had been carried off in a raid.

It is of interest to note that Dr. Lutz has found on one of these tablets the name Abaraham. This he regards as "the full form in cuneiform" of the name Abraham. And he further asserts that Abaraham and Abraham on the one hand and Abram and the name Abaram (found a few years ago by Ungnad on tablets from Dilbat)" are all foreign renderings of a West Semitic name אברהם which means 'Ab (or the father) has loved.'" For reasons which cannot be given here but which may be presented in a subsequent article the present writer does not believe that Dr. Lutz has proved or can prove his contention. At the same time it is interesting to notice the close resemblance between these newly discovered names and the names recorded for us in the pages of the O.T. record.

OSWALD T. ALLIS.

Princeton.

Hurrah and Hallelujah. By J. P. BANG, D.D., New York, George H. Doran Company. Cloth, 12 mo., pp. 234. Price \$1.00 net.

In spite of the ludicrous combination of "Hurrah," "Hallelujah" and "Bang," this volume is solemn enough. It is one of the many popular, bitter, arraignments of Germany. The author, Dr. Bang, is a professor of theology at the University of Copenhagen. "Hurrah and Hallelujah" is the title of a collection of poems published by a German pastor, and embodying, according to Dr. Bang, one of the most classical expressions of the "new-German spirit." This spirit is shown to be one of inordinate pride, arrogance, conceit, brutality, lust of power and implacable hatred. To substantiate his charges the author quotes from a rather large number of Germany's poets, prophets, professors and preachers. If the spirit of the German people is such as here depicted it would seem that the remedy must lie deeper than that suggested by "Ralph Connor" in his "introduction" namely, "Smashing the German military machine." The pathetic feature of the book is the fact that the same expressions of self-righteousness, self-confidence and self-conceit are being made by other nations than Germany. The tragic

feature is the fact, which the quotations demonstrate, that the German people believe they are fighting for freedom, for justice, for righteousness and for God.

CHARLES R. ERDMAN.

Princeton.

The Land of Deepening Shadow. Germany-at-War. By. D. THOMAS CURTIN. New York. George H. Doran Company. 1917. Pp. 337. \$1.50 net.

In these stirring days books on the War are bound to abound. This one, dedicated to Lord Northcliffe, is written from the Social Democratic standpoint by an American journalist, a reporter on the *London Times* and *Daily Mail*, who walked in order to see, and who cleverly pressed every extreme of artifice in order to know with the certainty of an eyewitness (p. 317). Thus, in Chapter IX, he settles the matter of Anton Lang, the *Christus* in the Passion Play at Oberammergau, who had been reported slain in battle. Chapter XIII, on "A Land of Substitutes," shows Germany's ingenuity in the art of replacement. Chapter XX, on "The War Slaves of Essen," is a vivid picture of the Krupp toil. The fourth and fifth chapters, entitled respectively "Pulpits of Hate" and "Puppet Professors," recall Professor J. P. Bang's *Hurrah and Hallelujah*; while Chapter XVIII, on "The Iron Hand in Alsace-Lorraine," reviews the German determination to destroy every vestige of French domination (especially p. 220. Cf. James W. Gerard's *My Four Years in Germany*, pp. 409-410).

Mr. Curtin has uncovered some interesting data on the German method of misrepresentation, as in Chapters VI and VII, on "The Lie on the Film" and "The Idea Factory," and the strange Teutonic psychology is well shown in "How Germany Denies" (Chap. XXIII). Those familiar with some of the German exhibitions of textual criticism will appreciate the authors pointed observation on page 189: "They are adepts in the art of dissecting a paragraph so that the sense is quite contrary to that meant by the writer."

The following corrections should be noted: p. 71, line 16, "rode" for "road"; p. 184, line 13, "length" misspelled; p. 248, line 21, "woke" for "work"; p. 308, line 5, omit third "e" in "seek" p. 311, line 9, "Vice" for "Vive"; p. 313, line 20, "in" for "is."

Looking at the situation, even from the German standpoint, Mr. Curtin is far from optimistic for the Central Powers. Germany, he thinks, despite her "human resources" (Chap. XXIV), is trying to burn the candle at both ends. One end, a very sad one, is seen in "How the Prussian Guard Came Home from the Somme" (Chap. XXII). It is the land of the deepening shadow: Germany, not at the first, but at the third year of the War.

BENJAMIN F. PAIST, JR.

Hillsboro, Ohio.

PERIODICAL LITERATURE

American Church Monthly, New York, April: ARTHUR C. A. HALL, Recent Suggestions for Reunion; RICHARDSON WRIGHT, What has Become of the Russian Church; A. PHILIP McMAHON, Power of the Pope and the Peace of the World; Thinking Through the Y. M. C. A.; J. G. H. BARRY, Immortality; GEORGE L. RICHARDSON, Distinctive Factor in Christian Ethics. *The Same*, May: CHARLES FISK, Unveiling of Deity; CHARLES C. MARSHALL, Belated Pacifism; HAMILTON SCHUYLER, Christian Ethics and the Government's War Requirements; LATTA GRISWOLD, Sphere of Conflict or the Haven of Peace; ALBERT M. FARR, The Church and Society; HENRY S. WHITEMAN, God, the Clergy and Some Modern Writers; EMILY F. BROWN, Appeal of the Church to College Women. *The Same*, June: LATTA GRISWOLD, Trinity in Modern Terms; J. G. H. BARRY, On Making a Meditation; ANDREW CHAPMAN, A Plea for Specialists in Religion; RICHARDSON WRIGHT, Worship of the Sacred Brain; KENNETH MACKENZIE, Theosophy and the Christian Faith.

American Journal of Theology, Chicago, April: CHARLES H. CUNNINGHAM, Ecclesiastical Influence in the Philippines; ALFRED E. GARVIE, Recent Progress of the Free Churches in England; JAMES W. THOMPSON, Church and State in Medieval Germany, ii; A. CLINTON WATSON, The Primary Problem for an Empirical Theology; HERBERT L. STEWART, James Anthony Froude and Anglo Catholicism; FRANK H. FOSTER, Some Theistic Implications of Bergson's Philosophy; GOTTHARD DEUTSCH, Medieval Jewish Philosophy; E. ALBERT COOK, The Defense of God and Some Other Problems; GEORGE M. STRATTON, Coe's Psychology of Religion; E. F. SCOTT, Rendel Harris on the Prologue of John; E. F. SCOTT, The Pauline Idea of Faith.

Bibliotheca Sacra, Oberlin, April: JOHN E. WISHART, The Christian Attitude toward War; MELVIN G. KYLE, A New Solution of the Pentateuchal Problem; THOMAS E. BARR, The Bible and Literature; HAROLD M. WIENER, Contributions to a New Theory of the Composition of the Pentateuch; J. J. LIAS, Unity of Isaiah.

Catholic Historical Review, Washington, April: THOMAS F. MEEHAN, A Self-effaced Philanthropist:—Cornelius Heeney; VICTOR O'DANIEL, Centenary of Ohio's Oldest Catholic Church; J. WILFRID PARSONS, Father Anthony Kohlmann, S. J.; CHARLES L. SOUVAY, Centennial of the Church in St. Louis.

Constructive Quarterly, New York, June: PIERRE BATIFFOL, Pope Benedict XV and the Restoration of Unity; MARY DREW, Acton and Gladstone; F. R. TENNANT, The New Realism and Its Bearing on Theism; GILBERT C. BINYON, Christian Social and Socialistic Tendencies; A. T. ROBERTSON, The Christ of Mark's Gospel; T. R. GLOVER, Progress in Religion; H. TH. OBBINK, Christ the Revelation of God; JAMES LINDSAY, Unity of God and Man; CHARLES JOHNSTON, The Logos of the Fourth Gospel; J. R. FLEMING, Presbyterianism and

Catholic Unity; GILBERT WHITE, The Hope of Reunion; ROBERT FALCONER, A. B. Davidson.

East & West, London, April: CHARLES H. BRENT, A Study of Missions among a Primitive People; J. H. BROWN, The Appeal of Christian Brotherhood; MELVILLE JONES, An African Church; H. J. ADAMS, Waste of Man Power in the Church of England; H. H. MONTGOMERY, Founding and Development of S. P. G.; A. R. LANGFORD BROWN, Christian Unity and the Y. M. C. A.

Expositor, London, May: FRANK GRANGER, Medical Significance of the Gospel; W. H. BENNETT, On the Impossibility of Translating the Old Testament; T. H. DARLOW, What Does the Third Commandment Mean?; MAURICE JONES, St. Paul and the Angels; A. C. DEANE, The Multitudes and Jesus Christ; EDWIN A. ABBOTT, The Lord's Table.

Expository Times, Edinburgh, May: Notes of Recent Exposition; G. C. BINYON, Mystical Interpretation of the Psalms; A. T. CADOUX, The Eugenics of Faith; W. J. FARROW, Job's Wife. *The Same*, March. Notes of Recent Exposition; G. BUCHANAN GRAY, Profane Nations; F. R. TENNANT, Possible Meanings of "Eternal" in the New Testament; W. L. WALKER, The Cross as Viewed by Dr. Denney. *The Same*, April: Notes of Recent Exposition; J. DICK FLEMING, Christianity and International Politics; H. A. A. KENNEDY, Irenaeus and the Fourth Gospel; W. M. RAMSAY, The Family and Religion of Sergius Paullus.

Harvard Theological Review, Cambridge, April: GEORGE H. PALMER, The Monologue of Browning; R. F. ALFRED HOERNLÉ, Neo-Realism and Religion; FREDERIC PALMER, Angelus Silesius: A Seventeenth Century Mystic.

Hibbert Journal, Boston, April: EUGENE TROUBETZKOY, Meaning of Life, and of the World, Revealed by the Cross; STOPFORD A. BROOKE, Shelley's Interpretation of Christ and his Teaching; F. S. MARVIN, Ground for Hope; CHARLES F. THWING, Prospects of Liberal Education after the War; R. H. DOTTERER, Doctrine of a Finite God in War-Time Thought; PHILIP MAGNUS, The Book of Jonah; W. R. LETHABY, What Shall We Call Beautiful?; ISRAEL ABRAHAMS, Palestine and Jewish Nationality; FOSTER WATSON, Erasmus at Louvain; E. F. CARRITT, Prayers in War Time; R. H. COATS, Birmingham Mystics.

Interpreter, London, April: WALTER LOCK, The Fourth Gospel in Relation to Some Other Books of the New Testament; ARTHUR WRIGHT, Exaggerations in the Gospels; H. H. B. AYLES, The Old Testament Doctrine of the Atonement; T. HERBERT BINDLEY, Concerning "Testimony Books"; N. E. EGERTON SWANN, Liberal Catholicism; J. P. MALLESON, Love Your Enemies; CONRAD NOEL, The Nature of Man; R. GORDON MILBURN, The Moral Independence of the Church; J. C. HARDWICK, The Religious Pragmatism of George Tyrrell; F. W. ORDE WARD, Symbolism of Jesus.

Irish Theological Quarterly, Dublin, April: Food Control in Mediaeval Ireland; E. J. QUIGLEY, The Jesuit and the Gerund; JOSEPH

RICKABY, *The Multitude of Souls*; M. J. O'DONNELL, *Ecclesiastical Trials in the New Code*,

Jewish Quarterly Review, Philadelphia, April: JACOB Z. LAUTERBACH, *The Three Books Found in the Temple at Jerusalem*; ISRAEL DAVIDSON, *Poetic Fragments from the Genizah IX*; MEYER WAXMAN, *Philosophy of Don Hasdai Crescas*; B. HALPER, *Recent Hebraica and Judaica*.

Journal of Negro History, Lancaster, April: HENRY E. BAKER, Benjamin Banneker, the Negro Mathematician and Astronomer; JOHN W. DAVIS, George Liele and Andrew Bryan, Pioneer Negro Baptist Preachers; DWIGHT O. W. HOLMES, *Fifty Years of Howard University*, i; JOHN R. LYNCH, *More about the Historical Errors of James F. Rhodes*.

London Quarterly Review, London, April: S. PARKES CADMAN, *The United States and the War*; P. T. FORSYTH, *Testamentary Ethics*; FRANK BALLARD, *The Menace of Islam*; MAX JUDGE, *Some Aspects of the National Housing Scheme*; LESLIE F. CHURCH, *The Burden of Alsace*; A. D. MARTIN, *The Seamless Robe*.

Lutheran Quarterly, Gettysburg, April: L. H. HUMPHREY, *French Estimates of Luther*; L. B. WOLF, *Principles of the Reformation and their Relation to Modern Missions*; J. M. HANTZ, *Anticipations of Christian Theology in the Writings of Heathen and Jewish Philosophers*; L. S. KEYSER, *Scientific Theories which Challenge Faith*; W. H. DUNBAR, *The Centenary of the General Synod*; J. A. SINGMASTER, *Current Theological Thought*.

Methodist Review, New York, May-June: W. A. QUAYLE, *Revelation of St. John the Divine*; J. D. BURRELL, *Logic in Religion*; E. A. SCHELL, *Retiring Allowances in the Light of the Carnegie Experience*; E. D. SOPER, *Comparative Religion and the Preacher*; WILLIAM HARRISON, *Lord Morley's Recollections*; W. S. BISSENETTE, "Inasmuch" A. W. CRAWFORD, *Tennyson's Criticism of Life*; C. W. BARNES, *The Blond Brute*; E. W. BOWEN, *Henry James, the Realist—an Appreciation*; E. D. SMITH, "With Soul so Dead"; NORMAN LA MARCHE, *Philosophy of Forgiveness*; A. F. CALDWELL, *The Children's Isaac Watts*.

Methodist Review Quarterly, Nashville, April: HAROLD M. WIENER, *Function of Historical Textual Criticism*; HERBERT W. MAGOUN, *Canons of Validity*; W. W. MARTIN, *Unhistoricity of Higher Criticism*; FRANK SEAY, *Through Jesus Christ to God*; H. E. WHEELER, *Inspiration of the Bible*; IVAN L. HOLT, *The Church in a World at War*; ELMER T. CLARK, *The Pope and the War*; JOHN A. RICE, *Martin Luther and our World War*; JOHN J. TIGERT, *Philosophy of the World War*; A. T. ROBERTSON, *Peter's Influence on the Gospel of Mark*; J. C. C. NEWTON, *Call of the American Nation to World Leadership*.

Monist, Chicago, April: PRESERVED SMITH, *Christian Theophagy*; an *Historical Sketch*; L. L. PIMENOFF, *Mind, the Creator of Matter*; C. D. BROAD, *Body and Mind*; PAUL CARUS, *In Reply to Dualistic Conceptions of Mind*; THEODORE SCHROEDER, *A Physiological View of the Pragmatic Issue*; HERMANN MINKOWSKI, *Time and Space*.

Moslem World, Concord, April: ISAAC CAMP, *Turkish Races and*

Missionary Endeavor; E. M. WHERRY, First American Mission to Afghanistan; DWIGHT M. DONALDSON, A Visit to the Grave of Al Ghazzali; HELEN M. HARRISON, The Bab il Metawalli; VERA V. JOHNSTON, Saint Jason of the Caucasus; JAMES G. HUNT, Loneliness of the Convert; ETHEL W. PUTNEY, Islam in Pagan Africa; M. REEVES PALMER, As-Sufur: the Unveiled Woman; F. G. DUPRÉ, The "Holy War" that Failed; CHARLES R. WATSON, The American Christian Literature Society.

Reformed Church Review, Lancaster, April: RAY H. DOTTERER, The Argument for a Finitist Theology; GEORGE W. RICHARDS, The Theology of Professor Henry Harbaugh; THEODORE F. HERMAN, The Theology of Emanuel V. Gerhart; JULIUS F. VORNHOLT, Christianity and the Supernatural; O. H. DORSCH, The Social Unrest of Today in the Light of the Four Hundredth Anniversary of the Reformation; LEE M. ERDMAN, Place of Fiction in the Pastor's Study.

Union Seminary Review, Richmond, April: W. W. MOORE, Historical Address; WILLIAM E. HILL, Prayer and Progress; CHARLES R. ERDMAN, The Power of the Gospel; EGBERT W. SMITH, The Supreme Elements of the Minister's Message; S. L. MORRIS, Christianizing Christendom; J. M. WELLS, Samuel Norvell Lapsley; D. P. McGEACHY, The Spirit of Missions or the Larger Patriotism.

Yale Review, New Haven, April: EMILE MAYER, The Strategy that will Win the War; MAURICE F. EGAN, Scandinavian Neutrality; JULIUS STIEGLITZ, The New Chemical Warfare; L. P. JACKS, Good Temper in the Present Crisis; ORDWAY TEAD, Labor and Reconstruction; BRANDER MATTHEWS, Is the English Language Decadent?: M. A. DEWOLFE HOWE, Dr. Holmes, the Friend and Neighbor; WILLIAM L. PHELPS, Robert Browning and Alfred Austin; A. KINGSLEY PORTER, Art, Caviar, and the General; ALICE CORBIN, A Litany of the Desert; A. C. EDWARDS, German Intrigues in Persia.

Bilychnis, Roma, Febbraio: L. G. BENSO, Lamennais e Mazzini (v) *I due profeti*; LIVIO TANFANI, Il fine dell'educazione nella scuola dei Gesuiti; M. A. GABELLINI, Morale e religione nella vita e nell'arte di Olindo Guerrini (ii); CARLO WAGNER, L'anima mia ha sete di Dio. *The Same*, Marzo-Aprile: ALESSANDRO CHIAPPELLI, Contro l'identificazione della filosofia e della storia e dei diritti della critica; Carducci e il Cristianesimo in un libro di G. Papini; GIOVANNI PIOLI, Felice Moscheles, l'artista umanitario, e il pittore di Mazzini; LIVIO TANFANI, Il fine dell'educazione nella scuola dei Gesuiti; MARIO ROSSI, La "Cacciata della Morte" a mezza quaresima in un sinodo doemo dell'800; LICURGO CAPPELLETTI, Il Conclave del 1774 e la satira a Roma.

Ciencia Tomista, Madrid, Enero-Febrero: ALONSO GETINO, El Concilio general de todas las confesiones cristianas; JOSÉ DE LA MANO, Fray Felipe de Meneses (con.); JUAN G. DE ARINTERO, Alteraciones y reconstitución de una personalidad (con.): J. M. VORTÉ, Pater major me est; BELTRÁN DE HEREDIA, Cisneros, fundador de la Universidad de Alcalá (conclusión). *The Same*, Marzo-Abril: FRANCISCO MARIN-

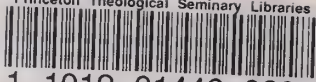
SOLA, Análisis del concept de "oposición" entre una doctrina y el depósito revelado: JOSÉ DE LA MANO, Fray Felipe de Meneses (con.): PEDRO N. DE MEDIO, Evolucionismo y transformismo según la ciencia (con.); JUAN G. DE ARINTERO, Alteraciones y reconstitucion de una personalidad (con.); JOSÉ NOVAL, El Código del Derecho canónico compuesto per mandato del Sumo Pontifice Pio X y promulgado por la autoridad de Su Santidad Benedicto XV (con.).

Gereformeerd Theologisch Tijdschrift, Baarn, Februari: F. W. GRO-SHEIDE, De leidende Gedachte in Paulus' len Brief aan de Corinthiers; H. W. SMIT, Antithese à tort et à travers. *The Same*, Maart: T. HOEKSTRA, Professor Sillevs Smit; J. RIDDERBOS, De Boom der kennis van goed en kwaad. *The Same*, April: J. RIDDERBOS, De Boom der kennis van goed en kwaad (slot): J. G. UBINK, Synthese of antithese?; H. W. SMIT, Wel antithese, doch anders.

Recherches de Science Religieuse, Paris, Janvier-Mars: JULES LEBRETON, Le dogme de la Trinité dans l'ancienne Église chrétienne; JOSEPH HUBY, Miracle et lumière de grâce; MARC DUBRUEL, Un épisode de l'histoire de l'Église de France au xviiiè siècle. iii Le Jansénisme des évêques d'Alet et de Pamiers (suite). Les étapes de l'évêque d'Alet; PAUL DUDON, Le livre du P. Pichon sur la communion fréquente (1745). ix Le cas Rastignac; ANTOINE MALVY, Saint Jacques de Jérusalem était-il un des Douze?

Revue de Théologie et de Philosophie, Lausanne, Janvier-Mars: JEAN DE VISME, Edmond de Pressensé; HENRI L. MIÈVILLE, Les "Études" de M. Charles Werner; GEORGES BERGUER, Un nouveau manuel de psychologie religieuse; PAUL HUMBERT, Wellhausen, PAUL LOBSTEIN, Le caractère apocryphe de trois formules célèbres.

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